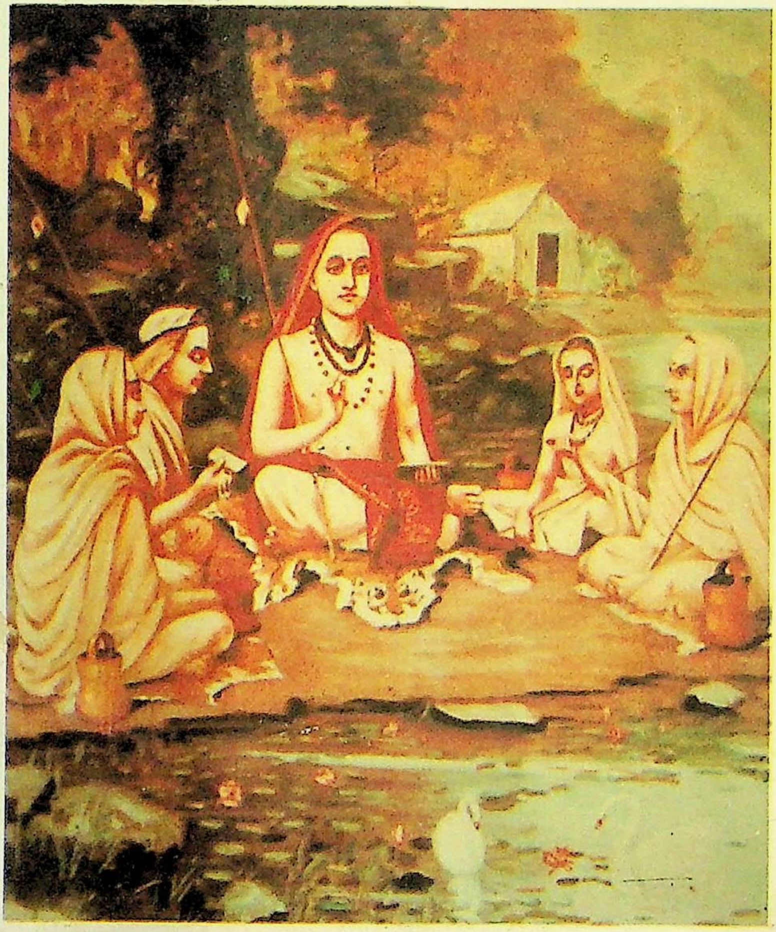
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Tattvāloka

THE SPLENDOUR OF TRUTH

VOLUME XV NO.1 APRIL/MAY 1992



Adi Sankara, the Brilliant Leader



Our pranams to His Holiness Sri Bharati Tirtha Mahaswamiji of Sringeri Sarada Pitham, the 36th successor to Sri Adi Sankaracharya.

Tattvāloka

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Sparks of Wisdom

*

Let us overcome the angry man with gentleness, the evil man with goodness, the miser with generosity, the liar with truth.
The Mahabharata

Even the severed branch grows again, and the sunken moon returns: wise men who ponder this are not troubled in adversity.
Bhartrahari

The sun and the moon are not mirrored in cloudy waters, thus the Almighty cannot be mirrored in a heart that is obsessed by the idea of "me and mine".
Sri Ramakrishna

The positive always defeats the negative: courage overcomes fear, patience overcomes anger and irritability, love overcomes hatred.
Swami Sivananda Sarasvati

तत्त्वं जिज्ञासमानानां लोकानां प्रीतिमावहन् ।
तत्त्वालोको विजयतां शारदा दयया सदा ॥

May Tattvāloka always excel, by the grace of Sarada, delighting the seekers of Truth.
H.H. Sri Bharati Tirtha Mahaswamigal

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Adi Sankara the Brilliant Leader

Preface

Adi Sankaracharya was almost unique in the history of thought as he combined in himself the attributes of a poet, a logician, a devotee and a mystic as well as being the architect of the Advaita system of philosophy. At the same time he displayed a rare faculty of a marvellous organising capacity. He showed great qualities of leadership in all these fields.

This issue is devoted to Sankara as a brilliant leader, specially in the management field. The articles emphasize this theme by reference to his life and works. Consequently, there has been a repetition of certain incidents in his life. We hope the readers will see the context in which the various authors have used these incidents and drawn their own conclusions. They highlight different aspects of his leadership quality and provide interesting insights.

Part One deals with articles which specially emphasise the spiritual qualities of leadership of Sankara as relevant to management. R. Krishnamurthy describes Sankara as a great visionary; he points out how in management, it is important to have power to think ahead in terms of a future goal and the power to communicate one's ideas. Sankara's remarkable memory, power of organisation, his compassionate teaching, intuition, his humility, and the ability to meet challenges are also referred to.

Swami Yogananda Sarasvati describes how Sankara created the typical style of guru-shishya-samvada (dialogue between guru and disciple). He was an inspired teacher and a gifted writer. He established the Shanmata--six different ways of worshipping the Divine Self through the forms of Lord Vishnu, Lord Siva, Sakti, Surya, Ganapati and Kumara. He refuted the Sunya-vaḍa of the Buddhists, and provided a systematic path of redemption according to Advaita Vedanta.

S. Shankaranarayan's article deals with Sankara's practical achievements in conflict resolution and effective communication. His excellence of leadership showed in the areas of organisation, human resources develop-

ment and establishment of Sankara Smriti, a code of conduct for the rulers. Uday V. Koppikar brings out the humanistic qualities of Sankara, such as his unbounded mercy, compassionate and selfless affection, his intense love for his mother, innate magnanimity, his vision and versatility.

Swami Chinmayananda's article, reprinted from the book, "Sankara the Missionary," provides the circumstances in which Sankara's leadership became relevant and also how it led to a cultural revival, which is also the need of the hour. Dr. M. Athreya deals with aspects of spiritual management and instances of natural charisma displayed by Sankara. He brings out the ideas of self-management and self-renewal and highlights Sankara's attempts at institution-building.

Part Two deals with more practical aspects of Sankara's leadership in the management field. Swami Someswarananda stresses the social role played by Sankara with special reference to his life events. He emphasises the social responsibility of management to coordinate its efforts with the individual and the society. K. Swaminathan highlights the quality of decision-making as necessary in a great leader.

A. Ramaswamy shows how Sankara's ideas form an important basis for the art of scientific management and philosophy as it is understood in the broad sense of the term. V. K. Sarma in his article points out the fact that Sankara's Advaita philosophy and the institutions to propagate it are continuing and prospering today not only because of their social relevance but also due to their universal nature. They aim at ultimate happiness of the individual and there is no personal motive involved. This should also be true of commercial activities to a large extent.

Dedication to duty, respect for learning, an analytical mind, faith in one's own self and faith in the Supreme are some of the personal qualities in Sankara, which have been described by M. Ramakrishna Rao. They are also examples of the qualities needed in managers. Dr. V. Sadagopan mentions the watchwords in management as empowerment and motivation, innovation and team work. Adi Sankara had all these management quality attributes in abundance.

Part Three includes a selection of poems in praise of the great leader and ascetic Sankara as well as a composition by Sankara on the nirguna or attributeless Brahman, which gives the Vedantic interpretation to the 16 modes of ritualistic worship of Sivalinga.

P. D.



H. H. Sri Bharati Tirtha Mahaswamigal

Jagadguru Speaks...

Sankara, the Brilliant Leader

Adi Sankara was a man of wisdom (*tattva jnani*), but he was also a great expert in managing worldly affairs. His special qualities of patience, getting along amicably with one and all, and always acting with fortitude pinpoint him as a brilliant leader among men.

Sankara's patience in dealing with people is seen on many occasions. When he visited Mandana Misra, he was treated with lack of respect. Ubhaya Bharati questioned him on matters opposed to his *sannyasa ashrama*. Ugra Bhairava even asked for his head for his *yajna*. In all cases, Sankara answered them with understanding and patience.

Adi Sankara also solved admirably a misunderstanding that had crept among his own disciples. When Suresvara wanted to write a commentary on *Sutra Bhashya*, the other disciples did not agree to it. Sankara then asked Suresvara to elaborate on the *bhashyas* on *Taittiriya* and *Brahadaranya upanishads* and this reconciled all of them. Even when his mother was opposed to his taking *sannyasa*, Sankara promised to return to her at the time of her death and thus obtained her permission. He also showed mercy in this act.

Sankara's compassion for his disciples was boundless. One of them, Giri, was serving him with great devotion and respect, but the others called him a dunce. Sankara blessed him with instant knowledge of all *sastras*. Such was his loftiness and broad mindedness. In the case of his disciple Hastamalaka, Sankara himself wrote a commentary on the 12 slokas Hastamalaka had composed concerning knowledge of the Self.

Of course, Sankara had full authority over his disciples, but he was not a dictator. When Padmapada wanted to set out on a pilgrimage, Sankara explained the difficulties on the path, but since Padmapada was determined, he did not stop him. But when Padmapada returned from his *yatra* and wailed over the loss of his writings on the Bhashyas, Sankara did not get upset, but very kindly retold the passages from memory.

Sankara's brilliant leadership in national integration is revealed in the way he established the four mathas. Two of them in the east and west were set up on the seashore while the mathas in the north and south were set up in the mountainous regions. Suresvara who hailed from the north was placed in charge of the matha in the south, while Totaka from the south was sent to Badri in the north.

What is more, he made it mandatory that the Namboodiris from Kerala should perform puja at Badri while the brahmins from Karnataka were assigned for Nepal. Likewise, he ordained Maharashtra brahmins to do pujas at Rameshwar. This shows what a broadmind he had when it came to leadership in matters of national interest.

हरलीलावताराय शङ्कराय परौजसे ।
वेदान्तकलनाकल्पतरवे गुरवे नमः ॥

Obeisance to the Guru who shines as a sporting incarnation of Lord Siva and is the wish fulfilling tree of eternal bliss.

Part One

Adi Sankara: Excellence in Leadership

R. KRISHNAMURTHY

The life of Adi Sankara, with particular reference to his leadership qualities, shines as a beaconlight for present day managers regardless of the passage of time.

In a recent lecture at the Bharatiya Vidya Bhavan, N. A. Palkhiwala, the prominent lawyer and jurist, said, "If a count were taken of the 12 greatest men who ever lived in any country in any age, Adi Sankaracharya would undoubtedly be one of them. I would call him the Universal Man."

Sankara was a poet and a philosopher, a savant and a saint, a mytstic and a religious reformer. But long before the modern concepts of management came into being, he set the precepts of good management and leadership. He set a personal example as a leader *par excellence*; he exemplified how a leader should think and act, whether it is in religion, politics or business.

A Great Visionary

In the first place, the leader, in any field, must be a visionary. In management one must think ahead, rise far above the present and set up a future goal. He should then chalk out a strategy to execute and move towards the goal. This, in essence, is the vision of any leader.

Knowledge and power are equally important in leadership. Sankara was a leader through the sheer force of his intellect. His intellect was razor sharp. With extraordinary insight, he interpreted the Vedic teachings in an easy, clear and concise manner. His intellectual debates with leaders of opposing faiths shone by the weight of his logic and the comprehensiveness of his vision. The profundity of his thoughts dazzled his opponents in Banaras, and wherever he went, he scored an easy victory.

A leader must be a good communicator. Very often corporate messages are flawed because of the communication gap. A leader should have the *bodhana sakti*, the power to communicate. Sankara was an admirable communicator.

He conveyed the deepest philosophical messages in the simplest and most stirring lines of prose and poetry. He had the ability to come down from lofty heights to mundane levels. He could convey a message to ordinary persons from their standpoint.

He took examples from daily life and beautifully wove the philosophical fabric for them. His *Bhaja Govindam* is a vivid example of this approach. In scintillating poetry, he draws, for example, attention to the futility of life-long preoccupation with intellectual knowledge when a simple and devout chanting of the Lord's name is a sure means to salvation.

Remarkable Memory

Next, memory is an asset for a business leader. Sankara possessed this to an amazing degree. His ability to note the minutest details, retain them at the back of his mind and retrieve them later for effective use was supernormal. A leader gets an instant following when he exhibits such remarkable powers.

I would quote to you an instance from Sankara's life. At his bidding, one of his disciples, Padmapada, undertook to write explanatory notes on the *Brahma Sutra Bhashyas*. He completed the notes on the first four *sutras* and presented the work to the Acharya for evaluation. Sankara read it and was happy with the work.

Padmapada later left on a pilgrimage to Rameshwar and on the way called on his uncle and showed him the gloss. The uncle was a great ritualist. He was intrigued by his nephew's ardent and convincing exposition of metaphysics. He was also jealous of his accomplishment. Innocently, Padmapada entrusted the work for safe-custody with his uncle until he came back from his pilgrimage. The uncle, however, burnt the book.

When Padmapada returned after a few months, the uncle told him that the book was destroyed accidentally by fire. Padmapada was overcome with grief and returned to his master. Sankara, on hearing the tale of woe, dictated the commentary of Padmapada from memory. The joy of the disciple knew no bounds.

A Shrewd Organiser

Business leadership also encompasses the art of setting an enduring system. It involves building a core group of people who understand the leader's dreams and aspirations. They must also be motivated to execute them in letter and spirit. A leader needs to carefully select his core team, assess their respective strengths, and infuse them with authority. The organisation built by a leader should be capable of withstanding into the future, while not straying from the basic goals.

Sankara was a vivid example of a shrewd and practical organiser. He picked his group of four disciples, Padmapada, Suresvara, Hastamalaka and Totaka, and groomed them over years of intimate association to carry forward his message. He set up *mathas* in different parts of the country to propagate the Advaitic philosophy in a continuing tradition. He chose Badri in the

north, Puri in the east, Dwaraka in the west, and Sringeri in the south for these cardinal *mathas*.

Even today, 1200 years later, each *matha* represents a Veda and is guided by a *Mahavakya* or a pithy saying from the Veda. He installed the four disciples as the first pontiff in each of these *mathas*. He then grouped all religious leaders attracted to him under ten orders, or *Dasanamis*, who were roving *parivrajakas*, to disseminate his message. In spite of the passage of centuries, these *mathas* are standing monuments of a practical organiser.

The leader in Sankara is also seen through his many tours--or *Digvijayas*--made through the length and breadth of the country. It is hard to visualise how, in the primitive bullock cart age, Sankara could crisscross the country, not once but thrice, in the brief span of 32 years of his life. Similarly, in business, unless a leader establishes mass contacts right from his managers down to shop floor workers, retail distributors, key customers and even the numerous regulators, he cannot effectively respond to market challenges.

Encountering Challenges

Any leadership involves challenge. A leader should constantly set newer and higher goals for himself and his team-members. Michael Porter says in his recent book, *Competitive Advantage of Nations*, "A leader should be driven by an innate urge to match the best in any given situation and draw up new standards of excellence."

Sankara as the leader was ever ready to take up new challenges. And in whatever he did, excellence was his watchword. He even provoked Mandana Mishra to cross swords with him in Vedanta and completely won him over to his monistic views.

Similarly, in Kashmir, he took up the challenge to assert his superiority to ascend the *Sarvajna Pitha* in the Sarada temple. This was the highest throne reserved for one who was well versed in all branches of knowledge, both sacred and secular.

Sankara sought to enter the temple through the southern gate, but he was stopped reverentially by a group of pundits who challenged him in *Nyaya* and *Vaiseshika* systems of philosophy. He answered their questions and proceeded further. He was stopped by another who challenged him on *Patanjali Sutra* and *Sankhya* philosophy. He won them over, and then at the third gate, he vanquished an assembly of Buddhists, and then again, the fourth and last group of scholars, proficient in *Purva Meemamsa*. After that, he ascended the throne amidst cheers of victory.

In all these encounters, Sankara displayed no malice or ill-will against those who challenged him. He came to fulfil and not to destroy. He overcame opposition through sweet reasonableness. *This is an essential quality of a leader, of winning over an opponent without creating any heartburn.* A leader should always take care that he fights for principles and not against personalities. While Sankara fought dogmas, he in

the process endeared himself even to his antagonists.

Compassionate Teacher

Next, a leader must display compassion, where necessary, in dealing with certain situations. In modern times of business management through Theory X and Theory Y, compassion as an essential quality of a business leader may sound out of place. Yet, it is part of the unique Indian system that a leader who displays compassion to his fellow-workers is able to draw the best out of them.

Sankara's life history shows glimpses of how he handled critical situations with compassion. All his four chief disciples were not endowed with an equal measure of scholarship when they joined him. This gave rise to disharmonies to some extent.

One of the four disciples, Giri, was a humble errand boy when he joined Sankara's entourage. He had no formal education, not even in rudimentary Sanskrit. But he drew the affection of the master by his selfless service and cheerful disposition. He attentively listened to the master's expositions from a distance every day and longed to be in such close intellectual company. Sankara, as compassion incarnate, was discreetly aware of the longing of this humble soul.

One day when Sankara, during his camp at Sringeri, was about to start the class, he noticed that Giri was not around. He fell silent, and this was baffling to the other students. One of them enquired the reason. Sankara said that Giri had not come. This statement further baffled the students. They exclaimed that Giri's absence did not make any difference, as lecturing to him was like lecturing to a wall. Yet Giri was one of them. You can imagine how Sankara would have felt then.

Giri at that time was washing the master's clothes in the nearby Tunga river. A benign feeling of compassion from the master enveloped him at the very moment, soaking his heart with grace and blessings. Giri's alert mind now ripened instantly with faith and devotion. He collected the clothes by impulse, ran to the master, and prostrated before him with an ecstatic burst of a hymn in praise of the *guru* in the *Totaka* metre. The other disciples were astounded by the miraculous change in a common boy and the deep meaning of his outpourings.

The Acharya blessed Giri by placing his hand on his head and advised the other students on the importance of *sraddha* without which any amount of book learning was useless. As the *Bhagavad Gita* says, the faith of each man is shaped according to his own mental constitution. Faith is the very being of a man; therefore, whatever the nature of his faith, that verily he is (Ch. 17-3).

Eventually, Sankara gave *sannyas* to Giri, who was known as Totakacharya.

A Humble Leader

Again, humility is the hallmark of a leader. The ability to be unaffected by one's own accomplish-

ments, own any mistakes and genuinely tender apology makes a leader rise high in the eyes of his compatriots. As a verse in *Totakashtakam* says, "Those great effulgent beings who have taken the forms to protect the world are unassuming."

Sankara, the leader, epitomised this great virtue of humility. An important instance in his life demonstrates this feature.

One day in Banaras, when Sankaracharya was returning from the Ganges, a low-caste man (*chandala*) with four dirty dogs was blocking the way to the temple of Lord Viswesara. Sankara asked him to move away. The nonchalant *chandala* asked what it was Sankara wanted to be moved--his body or the spirit.

The intruder said: "O distinguished ascetic! You have established that the Absolute is everywhere, in you as well as in me, and yet you shun me as though I am different. Is there any difference in the sun reflected in the holy Ganga and that which is reflected in a dirty pool in the street inhabited by *chandalas*?"

The great master instantly realised his folly and the profundity of the *chandala*'s statement. He bowed low to the *chandala* and composed five verses on the spot (called *Maneesha Panchakam*) extolling that he who exhibited such equanimity of perception was his *guru*. Such was the leader's humility.

Intuitive Ability

Finally, I wish to touch upon intuition. Intuition is the ability to have uncanny, early insights into any situation. It is the greatest asset of any business leader. Hunches can be erratic, but intuition is not. "I believe in intuition only if you discipline it," says a business leader. Disciplined intuition tallies with facts, but transcends reason.

The entire philosophy of Sankara is a preparation to acquire this deep attribute. Intuition is the result of mental equipoise, or *chitta suddhi*. To acquire it, he even advocated ritualism and icon worship in the early stages.

In a manner of speaking, you may say that Sankara's ritualism is equal to fact gathering of the executive. Ritualism and discipline prepare the mind for purity in which intuition arises. Similarly, for the executive full familiarity with facts based on intense home work and research is a prerequisite to arrive at intuitive rather than erratic hunches.

Sankara's life and teachings are indeed a source of inspiration to the modern business leader. They impel him to be a better thinker and organiser; to be simple, yet profound; to be task- oriented, but humane; to lead and to be led; to be intuitive and yet disciplined. In short, even a brief remembrance of Sankara's life and teachings makes us conscious of the great force of divinity working in us in every moment of life.

R. Krishnamurthy is a senior officer of the State Bank of India on deputation to the Ministry of Finance, New Delhi. He is an ardent follower of Adi Sankara.

Adi Sankara, the Spiritual Leader

SWAMI YOGANANDA SARASVATI

Sankara's leadership is still alive today. He excelled in various ways--as Avatara, a teacher, an author, a founder of Shanmata, a refuter and a redeemer.

Unlike the leadership of the average men which is tainted with worldliness and other defects, Sankara's spiritual leadership is unique in the sphere of knowledge. His is the image of purity and genuineness. His life is filled with mercy and dispassion. His words are most accurate. His reasoning baked in *Sanatana Dharma* stands the test of truth and everlastingness. His genius is so great and powerful that it shines by itself. His wisdom is of a self-imposing nature. Verily, it cannot and need not be discussed or put into light. For, being self-luminous, his spiritual greatness speaks well for itself.

To become convinced of the rightness of Sankara's teachings, one needs only to be open-minded and attentive. That's all. But that is not so easy for those whose mind is self-assertive, and who are always engrossed in worldliness. As long as one cherishes false values and gets satisfied with ordinary thinking, one cannot really understand lofty teachings like Sankara's.

Versatile Avatara

The leadership of Sankara extends itself in fields as various and enriching as worship, poetry, hymnology, teaching, authorship, commentary, refutation, reconciliation, integration, establishment of *Mathas*, consecration of divine *murtis*, and spreading of *dharma*. The Acharya was also leading in grammar, etymology, scriptural lore, wisdom, *yoga*, enlightenment and highest *samadhi*. All the great spiritual qualities are harmoniously blended in this full *avatara* of Lord Siva. There is none greater than Sri Sankara Bhagavatpada. Therefore Sri Suresvaracharya praised him as follows, "*Not finding anyone superior to whom all superlative affixes are excluded, to that greatest Guru, salutation, to him who cuts the knot of ignorance.*" (*Alabdhvaatisayam yasmaad vyaavrittaas-tamab-aadayah, gareeyase namas-tasmai avidyaa-granthibhedine*).

Had Sankara not appeared on the world scene and played this leading part for the enlightenment of one

and all, the *Sanatana Dharma* would have sunk into abysmal darkness, exposed to the direct dangers as it was. There is a saying traced back to the Acharya wherein he declares that Brahma was the world teacher for *Kritayuga, Rsi* Vasishtha for *Tretayuga*, Vyasa for *Dvaparayuga*, and he himself is the Jagadguru for *Kaliyuga* (*Krite Viswagurur- Brahmaa, Tretayaam-Rishisattamah, Dwaapare Vyaasa eva syaat, Kalaav'atra bhavaamy'aham*). Therefore, knowing that the path has been cleared and lighted by Adi Sankara for a safe journey, one should have no fear whatsoever of missing the goal of life even in this age of darkness. There should be complete faith in his great leadership. "*Having faith, one attains knowledge and thereby supreme peace*", is the saying of the *Bhagavad Gita* (IV.39).

The Leading Teacher

Gifted with an unfailing power of insight into the human heart, the Acharya knew how to tackle all the doubts and intricacies of the seeker's mind. Being himself free from narrow-mindedness and other blemishes, he could root out easily all defects that lurk in the lower nature. This proficiency of Sankara can be seen in all of his works which have adopted the peculiar style of *guru-sishya-samvada* (dialogue between *guru* and disciple). Therein the master excelled. This shows his deep concern for the upliftment of spiritual seekers, by imparting true knowledge to them. And this is not confined to his own time only, but is still alive to the present day, and will continue to work in the future.

Sankara did not leave a single doubt uncleared, nor any wrong view uncorrected. Qualities of both *guru* and *sishya* have been specified by him thoroughly and in accordance with scriptural tradition. His moral level and his elucidating power are astonishing. Among many other great features, this is what marks him out as a brilliant, unsurpassed leader. In him, the art of the teacher shines at its best.

Author of Brilliant Works

By his stupendous commentaries on the *Sruti* and the *Smriti*, Sankara raised the Hindu scriptures to a lofty level. However, since all seekers could not follow this high and difficult trend, he composed a number of works of easier accessibility. The truth of the Self was thus conveyed wonderfully by the Acharya in all his writings which are famous for their clarity and depth. Great transcendental truths are thus brought home through his flowing pen and his powerful words. And this is enriched with his peerless, direct experience of truth.

As an inspired teacher and a gifted writer, Sankara knows exactly which word is fitting for imparting firm conviction to the hearer or the reader. His powerful arguments and his cogent reasoning do remain unfailing, even 12 centuries after his advent. If one studies his brilliant works sincerely, one cannot but follow his teachings, giving up one's old ways of thinking for ever. This is far from blind belief, but is the result of faith based on right understanding.

The gift of pure knowledge is what makes Sankara's leadership prevail in various fields. Among his many abilities, what reveals him best is the masterly way in which he links every subject he treats with the highest truth known as *Brahman*. What constitutes the warp and woof of everything is never out of his sight, even for the shortest moment or for the slightest reason.

Establishment of Shanmata

To him, one truth is that which sages have proclaimed in many ways (*Ekam sad vipraa bahudhaa vadanti*). This is how he established the *Shanmata* or six alternate ways of worshipping the Divine Self, through the forms of Lord Vishnu, Lord Siva, Sakti, Surya, Ganapati and Kumara. These are the main *murtis* of the formless and nameless Godhead.

This made Sankara a leading worshipper also, though not a sectarian of the narrow-minded type. As a knower of the all-encompassing *Satchidananda Brahman*, it was easy for him to conceive the Supreme Lord in any form whatsoever (*saguna*) or even without any form or attribute (*nirguna*).

"No-self" is a Nonsense

Again, formlessness or attributelessness does not mean the "void" as propounded by the Bauddhas. For, neither Sankara nor his great predecessors and his successors have accepted this view. To them, either the void exists, and then it becomes something, or it is itself nothing, and therefore it does not exist at all. Moreover, who is it that speaks about the "void" (*sunyam*) or the 'non-self" (*nairatmya*)? None but a self. That being so, how can the non-self be maintained? The mere fact of someone speaking about the non-self, disproves that which is spoken of.

So Sankara concludes by saying that *sunyavada* is contradicted by every means of knowledge, and therefore no effort is needed for its refutation (*sunyavaadipaksheas-tu, sarvapramaana-vipratishiddha iti, tanniraakaranaaya na aadarah kriyate*). In another place he says the theory of Sugata or Buddha should be completely ignored by those who desire the highest good (*sarvathaapi anaadaraneeyo'yam Sugata-samayah sreyas-kaamaih*). Thus, out of his great compassion, Sankara leads the seekers of truth on the right path of *Vedanta*.

Negation is also a part of *Vedantic* teachings, but that relates to limiting adjuncts of the Self, not to the Self itself. *Neti Nety- Atma*, says the *Sruti*, *"The Self is not this, not this"*. Not that there is no Self, as advanced by nihilists, but the Self is beyond all limitations. Thus, there is not the least comparison between *Vedantic* negation of limiting adjuncts, and *Buddhistic* negation of the very Self.

Plenitude of Brahman

Even comparative existence could not come from non-existence, but from an Absolute Being called "*Sat*". From nothingness, nothing can be produced, even by illusion. But from the plenitude of *Brahman* associated with its power of *Maya*, everything and anything can be ex-

plained. *Brahman* is well known by the scriptures as being the cause of all. That means it is both the efficient cause (*Nimitta karana*) and the material cause (*Upadana karana*), in other words, the one who wills creation and the one who assumes its shape. All this becomes possible only in the case of some all-pervading, all-knowing and all-powerful Being.

Any other explanation, whether it be chance, time, nature, big bang, or void is simply the outcome of some "clever intellect" clouded by pride and delusion. None is satisfactory and in harmony with scriptures. Therefore, *sastras* are the only source of right knowledge regarding transcendental matters. And according to Sankara, even one who is well-versed in scriptures should not seek after the knowledge of *Brahman* independently. (*Saastranjnopi svaatantrayena brahmajnaanaanveshanam na kuryaat*). The guidance and the grace of an enlightened teacher are of utmost importance for the acquirement of right understanding and for the fruition of that knowledge.

By serving the *guru* with humility, faith and devotion, the mind is rendered pure. In such a mind alone, can knowledge take place. "*In this beginningless samsara*," says Sankara, "*it is verily the guru who imparts knowledge*". But without his grace, there cannot be direct realisation of truth. Therefore, pride, delusion and past sins should be removed by obedience to the *guru's* orders, and by devout service at his feet. Acquiring knowledge of Self in this way, and putting an end to one's identification with the body and the world, one remains verily by oneself as the absolute plenitude, and nothing else (*purnah svayam-eva sishyate, na anyat*).

Leading to the Goal

As the teachings of Sankara are perpetuated by a succession of great Acharyas adorning the four *Pithas* established by him, it seems he is leading all seekers from evil to good, from darkness to light, and from death to immortality, thus fulfilling the ancient prayer. (*Asato maa sad gamaya...*).

To remove all the evil thoughts and actions born of inherent tendencies, the Acharya gives the lead towards good thoughts and actions that are prescribed in the *sastras*. This restrains one from lowering oneself, and is conducive to the divine deathless state, by identifying oneself with the means leading to that.

Then, for dispelling the darkness of ignorance and for helping one to go beyond the means, the revered Acharya sheds the light of pure knowledge which liberates one from death. Therefore, Sri Sankara is the one who leads all souls higher and higher, until the limit is reached by realisation of the immortal Self.

Swami Yogananda Sarasvati is Director of Kaivalya Ashrama, France. He has recently translated into French the Sanskrit script of G. V. Iyer's film on "Adi Sankaracharya".

Highlights of Sankara's Leadership

S. SHANKARNARAYAN

No ancient leader left such clear footprints in the sands of time as Sankara did for modern managers.

Bhagavan Adi Sankaracharya's brief but intensely active life offers us great inspiration and insights in the conduct of our lives.

Vision and Mission

A leader needs to be clear about his mission. Sri Sankara's vision and mission were crystal clear--to remove the dross and impurities covering *Sanatana Dharma* and reestablish it in its pristine purity. He engaged himself tirelessly in the practical realisation of this vision. He had a thorough grasp of the situation in its entirety and a clarity of vision through spiritual realisation.

Lessons for Leadership

Today's leaders need to draw inspiration from the Acharya to improve their abilities, to be able to reconcile views, to have a holistic approach and to organise themselves effectively. He had indefatigable energy and enthusiasm indispensable for any great leader. His *digvijayas* through the length and breadth of the country are testimony to this fact.

The way he handled the Kapalika requesting the Acharya's own head as sacrifice, speaks volumes for his equanimity in the wake of a crisis. Practising managers would vouch for the efficacy of equanimity in trouble-shooting and tackling crises. We too need to develop spiritual strength and be established in the supreme truth to function at peak efficiency and effectiveness.

He maintained contact with the common people and through this contact assessed the deterioration of the spiritual fabric of the country. He revitalised the national life and infused spiritual power into the country's social fabric.

India throbs with a distinct vitality, thanks to the great Acharya, centuries after his advent. It is imperative for a leader to assess the situation and take continuous corrective action to restore balance and harmony in the system. He must also have the ability to inject en-

thusaism into his people and inspire them to work for the fulfilment of his vision.

Practical Achievements

i) **Conflict Resolution**: He was an acknowledged master of conflict resolution. His works were all full of *samanvaya*, or reconciliation. The establishment of *shanmata--upasana* (worship of the six main deities) is yet another example of conflict resolution. In the field of human relations, he adroitly handled the case of the vote of no-confidence passed by some disciples against Suresvaracharya's writing the *Vartika* on Acharya's commentary to the *Brahma Sutras*. He showed "love" to be a beautiful leadership style.

ii) **Effective Communication**: This is one of the most important traits of a leader. Sri Sankara was a communicator *par excellence*. His works were precise, yet pithy and full of clarity. There was no ambiguity, and his communication was clear and direct.

On occasions, he communicated through silence, which is the most effective means of communication (the "communication of Grace" on Giri, his disciple, inducing him to compose a remarkable hymn in the Totaka metre)!

iii) **Leadership Excellence**: He attained excellence in all his chosen fields of endeavour. While his exploits in the spiritual field are undisputed, he also excelled in various other areas, such as:

a) *Organisation.* His organisational genius is proved by the existence of the *mathas* and *pithams* even to this day. The *Dasanami* order of monks continues to adorn our tradition and most worship performed in India is in accordance with the system laid down by the Acharya.

b) *Human Resources Development.* His entire life was devoted to the development of people through graded practices, called *sadhana*, to enable them to realise the ultimate goal of life. His style of development could be simply characterised as "love".

c) *Code of Conduct. Sankara-Smriti* which he is said to have composed for the ruler of Kerala shows his insight into practical management.

Sri Sankara's life is a classic case of inspirational leadership--leadership by example. May the Acharya bless us in our endeavour! May our Motherland regain her lost glory!

S. Shankarnarayan is a devout Devi worshipper and contributes time and talent in promoting management seminars, with special attention to Indian ethos.

A small minded man weighs what can hinder him and fearful, dares not set to work. Difficulties cause the average man to leave off what he has begun. A truly great man does not slacken in carrying out what he has begun, although obstacles tower thousandfold until he has succeeded.

Humane Aspects of Adi Sankara's Leadership

UDAY V. KOPPIKAR

Sankara's mystic appeal is harnessed for universal weal. Verily the brilliance of his leadership is unparalleled.

Adi Sankara! Profound mystic, visionary *non pareil*, spiritual leader *par excellence!* No matter what superlative we wish to apply to Sankara's genius, words would scarce suffice to describe even an iota of the phenomenon we know as Sankara! When the Vaidic mode of communion with the Ultimate Reality was in jeopardy, with rejuvenation and reassertion of its wisdom being a pressing need, Sankara strode like a colossus across the country taking all opposition in his stride, and converted even diehards, making them opt for the path illuminated by him.

The Spiritual Presence

Whereas several facets of Sankara's brilliant leadership obtain, the singular, and to my mind, undoubtedly crucial aspect of his leadership, pertains to his very presence amongst the laity. As a peerless mystic, Sankara could well have restricted his ambit to only the fortunate ones initiated into treading the spiritual path. He could as well have been totally reclusive and stayed away from it all. Yet, he chose to illumine the path divine, in an exemplary manner, propounding his wisdom among the uninitiated, common, ordinary people, in a manner suited to the listener's capacity. He was fully knowledgeable and totally aware of the intricacies of the Unknown, yet he was humble and wise, as only the truly great ones can be. The humane aspects of his presence add an element of mysterious enchantment, appeal and fascination to all.

Sankara himself has poetically explained in his monumental work of wisdom, *Vivekachudamani*, the unbounded mercy and infinitely compassionate, selfless, affection of the Guru, as follows: "There are peaceful and great holy men who, like the spring, do good to the world. Having themselves crossed the dreadful ocean of worldly life, they help others also to cross the same, without any personal motive." Sankara himself exemplified this ideal, for he incessantly spread his message to all without fear or

favour. His mystic presence itself would undoubtedly bear testimony to the humane sage deeply concerned about his fellow beings and his keenness to help them cross the ocean of misery to salvation and eternal ceaseless Bliss Divine.

These elements of Sankara's leadership, coupled with the esoteric aura naturally manifest around him, made him a truly brilliant leader at all levels, spiritual and temporal. An exploration into these aspects of Sankara's leadership should hence prove interesting and worthwhile.

The humane Mystic

The very first quality that strikes one in Sankara's personality, is his kindness: an all-encompassing compassionate and inherently kind nature which manifested even in his childhood. His concern for those around him is exemplified by his intense love for his mother; even when he decided to take to asceticism much against his mother's wishes, he relied upon the ruse of being caught by a crocodile which would not let him live, unless he opted for the spiritual path. This left his mother no choice but to accede to his request.

Even in this stratagem, he illuminated his mother's path by getting her to realise the futility of trying to prevent, albeit out of unbounded affection, an upcoming visionary leader from setting out to fulfil his destiny! Either way, she would 'lose' him, but as an ascetic he would always be there when she needed him; with this promise, her blessings were bestowed on Sankara. How sensitive a manner of illumining an elder's mind and getting her blessings! Thus, the Teacher, the Master in Sankara predominated even in his childhood: verily, the foundation for future glory in spiritual leadership in the making.

The second characteristic observable in Sankara is an innate magnanimity that transcended temporal considerations. Mandanamisra's anointment as Sankara's successor, after being ordained as Sureswara, is proof enough, if indeed such proof were at all needed, of the magnanimous nature of Sankara's leadership brilliance. And yet, Sankara was not averse to using his miraculous yogic powers for temporal uplift of the unfortunate as, for instance, in his permanently enriching a poor woman by instantaneous composition of the *Kanakadhara Stotra*, a hymn in praise of Goddess Mahalakshmi, which made the Goddess shower her bounty in the form of golden *amalakas* (gooseberries) into the house.

Such instances of Sankara's innate, boundless mercy abound in his short but effective life-span. Yet, one specific instance of Sankara's quelling all jealous opposition to his disciple Sanandana, and their special *Guru Shishya* relationship, bears repetition. The phenomenon of lotuses blossoming forth underneath Sanandana's feet, as he strode across the swollen Ganga on hearing his Master call out, even as others in the group scrambled towards the boatmen, is well-

known. The *leadership* here really would be Sankara's demonstrative, yet remarkably silent and effective use of his yogic powers to emphasise the qualities of Sanandana who certainly deserved his Guru's consummate grace.

The Brilliant Visionary

An important facet of any shining example of brilliance is basic knowledge: to know that one knows, as also, to know what one does and does *not* know. Naturally, the contiguous trait herein is, humility--an intrinsic humility arising out of wisdom, quite unlike the assumption of a humble demeanour rooted in egoistic superiority, as is more often the case with men who are unawakened, unaware of spiritual realms, and so, stay steeped in artifice and cant.

Yet another significant aspect of brilliant leadership is vision and versatility, which Sankara personified in no mean measure. Well-versed in all *sastras*, endowed with a razor-sharp intellect and being dedicated to spreading his message to all, Sankara's futuristic vision is apparent in the methods employed for propagating the splendour of truth. Direct contact with the people through intensive travel, culminating in the establishment of four vibrant centres of spiritual learning to cover the entire country! Could any more effective, resourceful and illuminating medium be visualised for achieving the goals envisaged by Sankara?

***Uday Venkatesh Koppikar** is essentially a seeker. He is also a scientist-entrepreneur having multiple wide-ambit interests which include interdisciplinary interactions.*

The Yaksha asks:
What is spoken of as the charecterstic of Tapas?
What is known as Dama or self-control?
What is said to be the highest patience?
What is well-known as Hree or shame?
Which man should be regarded as learned?
Who is said to be a nasthika (or atheist)?

Yudhishthira answers:
Tapas consists in the observance of one's own Dharma.
The control of the mind is Dama.
Patience is putting up with the dvandas or the pairs of opposites.
Shame is what restrains one from bad conduct.
One who knows Dharma is known as learned.
The atheist is called a fool.

From Yaksha Prasna

Sankara, the Spiritual General

SWAMI CHINMAYANANDA

Sankara was a leader of the highest order. Whether it was in reestablishing the glory of India, or opening of mathas, temples and halls of education, he worked as one inspired to serve and unite the country.

Bhagavadpada Acharya Sankara was not only a great thinker and the noblest of Advaitic philosophers, but he was essentially an inspired champion of Hinduism and one of the most vigorous missionary leaders in our country. Such a powerful leader was needed at that time when Hinduism had been almost smothered within the enticing entanglements of the Buddhistic philosophy, and consequently the decadent Hindu society came to be disunited and broken up into numberless sects and denominations, each championing a different viewpoint and engaged in mutual quarrels and endless argumentations.

Selfless Missionary

It had been at a similar time earlier, when our society was fertile for any ideal thought or practical philosophy to thrive, that the beautiful values of non-injury, self-control, love and affection of the Buddha had come to enchant alike the kings and their subjects of this country. But the general decadence of the age did not spare the Buddhists either. They, among themselves, precipitated different viewpoints, and by the time Sankara appeared on the horizon of Hindu history, the atheistic school of Buddhists (*asadvadis*) had enticed away large sections of the Hindu folk.

It was into such a chaotic intellectual atmosphere that Sankara brought his life-giving philosophy of the Non-dual Brahman of the Upanishads. It can be very well understood what a colossal work it must have been for any one man to undertake in those days when modern conveniences of mechanical transport and instruments of propaganda were unknown. After centuries of wandering, no doubt richer for her various experiences but tired and fatigued, Bharat came back to her own native thoughts.

In his missionary work of propagating the great philosophical truths of the Upanishads and of rediscovering through them the

true cultural basis of our nation, Acharya Sankara had a variety of efficient weapons in his resourceful armoury. He was indeed pre-eminently the fittest genius who could have undertaken this self-appointed task as the sole guardian angel of *rshi* culture. An exquisite thinker, a brilliant intellect, a personality scintillating with the vision of Truth, a heart throbbing with industrious faith and ardent desire to serve the nation, sweetly emotional and relentlessly logical, Sankara was the fittest spiritual general to champion the cause of the Upanishads. It was indeed a vast programme that Sankara had to accomplish within the short span of about 20 effective years: for at the age of 32 he had finished his work and had folded up his manifestation among the mortals of the world.

Literary Dexterity

He brought into his work his literary dexterity, both in prose and poetry, and in his hands, under the heat of his fervent ideals, the great Sanskrit language became almost plastic: he could mould it into any shape and into any form. From vigorous prose heavily laden with irresistible arguments to flowing rivulets of lilting tuneful songs of love and beauty, there was no technique in language that Sankara did not take up; and whatever literary form he took up, he proved himself to be a master in it. From masculine prose to soft feminine songs, from marching militant verses to dancing songful words, be he in the halls of the Upanishad commentaries or in the temple of the Brahma-sutra expositions, in the amphitheatre of his Bhagavad Gita discourses, or in the open flowery fields of his devotional songs, his was a pen that danced to the rhythm of his heart and to the swing of his thoughts.

But pen alone would not have won the war of culture for our country. He showed himself to be a great organiser, a far sighted diplomat, a courageous hero and a tireless servant of the country. Selfless and unassuming, this mighty angel strode up and down the length and breadth of the country serving his motherland and teaching his countrymen to live up to the dignity and glory of Bharat. Such a vast programme can neither be accomplished by an individual nor sustained without institutions of great discipline and perfect organisation. Establishing the *mathas*, opening temples, organising halls of education, and even prescribing certain ecclesiastical codes, this mighty master left nothing undone in maintaining what he achieved.

Cultural Revival

The cultural atmosphere in our country at this moment is ripe for a revivalist movement and many brilliant signs of it are everywhere, evident to all those who have got eyes to see. Deep philosophical discussions are heard now and then today even in the most unexpected sitting rooms in the busy cities. All over the country, crowds of the faithful are increasingly attending the shrines. Discourses upon the scriptures are becoming increasingly popular, and in very many of them the discussions are often found to be

serious and deep. In the context of this newfound enthusiasm in the country we should presume that we are already in an era of cultural revival.

Against such a background, the life and work of Adi Sankara are indeed an inspiration to this country to relive the glorious Hindu culture. The Acharyas of old never found leisure in their lifetime to write their autobiography: self-effacement was the very spirit that governed their life and activities. Therefore, all that we know about our great *rshis* and mystic scholars are but traditions clothed in exaggeration, together describing an adorable creature fleeting across history, an ethereal light that flashes across in its own blinding glory.

There are a number of books dealing with the life and work of Adi Sankara in Sanskrit. Among them, *Sreemad Sankara Digvijayam* of Sri Swami Vidyaranya, the incomparable pontiff of Sringeri in the 14th century, is the most popular and outstanding work. His deep knowledge and vast study matured themselves to yield to posterity this immortal masterpiece.

Today, there is throughout the country a great enthusiasm in Sankara; the signs of revival are everywhere around us. On Sri Sankara Jayanti day, we find celebrations everywhere. Unfortunately, none of the thundering platforms successfully brings out the personality of this great master from Kalady. A lot is known of Adi Sankara, but very few know of 'The Sankara'. The more we learn to adore him, not as a divine incarnation but as a sincere leader inspired to serve the country and reconquer the nation from its slavery to alien ideologies, the more we shall successfully pay our tribute to our own culture.

Extracts from Swami Chinmayananda's Introduction to the book on ***Sankara, the Missionary****, published by Central Chinmaya Mission Trust, Bombay.*

Jagadguru Adi Sankara

When conscience was dull and knowledge mute
And the very word of Veda lost repute,
When acrimony and chaos with atheistic creeds
Plagued our 'Dharma' like worms and weeds,
Thou hast dawned with reason resplendent
And dispelled the doubt and founded thy judgment;
O Lion of Vedanta and Lord Incarnate!
With heart, mind and soul to thee I prostrate.

(From M. R. Rao's **Pearls from Devotion**)

Adi Sankara as a Spiritual Manager

DR. MRITYUNJAY ATHREYA

Far from the highly utilitarian, calculative and bargaining stance in the board rooms of today, the author highlights the virtues of spiritual motivation with a value-based, altruistic, contributory dimension.

As a student of management, one keeps learning and conceptualising newer dimensions from different walks of life. The process of management is finding wider relevance and application in human life.

In industry, there is need to move through different stages of evolution--discipline specialist, functional manager, business manager and entrepreneurial manager. For some years now, we are used to phrases like political management, economic management, and different kinds of institutional managers.

I submit that the highest form of management is "spiritual management". Adi Sankara, in our humble perception, was a spiritual manager, *par excellence,* among his many other magnificent achievements.

Spiritual Management

In the Indian tradition, the *purusharthas,* namely life goals, are stated in a clear order: i)*Dharma* (Righteousness); ii) *Artha* (Wealth); iii) *Kama* (enjoyment), and iv) *Moksha* (Liberation).

The spiritual manager skips *artha* and *kama,* as basic concerns, begins with *dharma* and keeps himself in a permanent state of *moksha.* This enables him to be in an intense state of *karma* (action), but *artha* and *kama* do not touch him. A lot of *artha* pours in to help his work. He understands the other's legitimate *kama* needs. Sankara decided very early in his life that marriage and the *grihasta ashrama* (householder's life) was not for him. He did not have the urge for *artha* or *kama.*

Modern behavioural science theories of motivation have noted the limitations of a purely reward-based strategy of inducing people to do things. It tends to make them highly utilitarian, calculative and bargaining. So, there is a need for a

value-based, normative, altruistic, contributory, "give more but take less" dimension to sustainable motivation.

Sankara inspired many in his life to take on onerous responsibilities through spiritual motivation. The heads of the four *mathas* and their lineage stand as testimony to the power of this spiritual leadership.

Natural Charisma

Knowledge and skills are necessary, but not sufficient for excellence as a managerial leader. They are enough for a systematic manager. A high degree of skills, bereft of values and charm, tend to make for a managerial bureaucrat. On the other hand, excess of charisma or misuse of it poses a great danger to institutions and nations.

Sankara provides a flawless, model of how to have natural charisma, to hold it in trust for the world and deploy it for human good. His attractiveness to disciples and common people was from his body, postures, gestures, expressions, language, manner, listening, teaching, learning and in a myriad other ways.

Later writings on Sankara refer to many such aspects--lotus feet, *dwijaraja* (moon), lustrous face, soft tread, *jnanamudra* (wisdom posture), broad chest, strong arms, conch-like neck, sonorous sound, glowing cheeks, gracious face, luminous eyes, invincible debater, great teacher, ennobling and divine, to mention a few.

Another important characteristic of a managerial leader is his reputation. It travels ahead of him, far and wide, whether good or bad. With the explosion in information and communication, there are companies and leaders for whom people would like to work; and there are those for whom they would not. Sankara's reputation for excellence spread at an early age. It helped him to attract high quality human and material resources for furthering his cause, which was the spiritual renaissance and reunification of India.

At the age of seven, Sankara had returned home from his *gurukul*, having completed his formal training. Hearing his talent, the king sent a minister to fetch him in great comfort. Young Sankara declined saying that he had his duties to perform as a *brahmacharin*; would not be tempted; and that the king should encourage people to perform their respective duties. This is the message of Sri Krishna in the Gita, emphasising *swadharma* or one's allotted duty.

In modern managerial parlance, this is the need for role clarity and respect for functional, organisational and social boundaries. Excellence comes out of a strategy of focus and depth, rather than scattering energy into unrelated fields. Sankara ran the risk of the king's displeasure. But to the king's credit, he came to Kaladi and saw Sankara. A wise, legitimate political leadership would seek philosophical guidance.

An effective manager resolves conflicts harmoniously, in which all parties are satisfied. Neither does he avoid differences, nor imposes a

unilateral solution. Sankara wanted to be a *sannyasin,* but his mother wanted him to marry and become a *grihasta.* His studies and meditation had led him to the conclusion that man cannot find sustained happiness in *samsara* (worldly life).

An adolescent of today would be inclined to berate his parents as old fashioned, backward and anachronistic. Not Sankara. He saw his mother as a guru. *Sannyasa* would be less effective without her blessings and goodwill. So he worked for it and got it. He continued this approach of reestablishing harmony with all his intellectual and spiritual debating opponents.

Self-management

Another key quality of an effective manager is his ability to manage himself. If he cannot do that, he cannot manage institutions well in the long run. With his widowed mother's permission, Sankara went out into the world. His travels and travails would teach him self-reliance, humility, confidence, stamina, *etc.* This real-life schooling in self-management would contribute to his later triumphs. He developed the qualities of *shanti* (peace), *dhanti* (self-control), *uparati* (withdrawal), *kshanti* (forbearance), *samadhi* (concentration) and *sraddha* (faith).

One dimension of self-management is a realistic and healthy sense of identity. When Sankara sought to be accepted as a disciple of the renowned Govindapada, the latter asked him, "Who are you?". Sankara said, in effect, "I am neither this nor that specific thing. I am Siva, the undivided essence of consciousness".

The delighted sage accepted him and taught him the four *Maha Vakyas* (great sentences), summarising the knowledge of Brahman.

An important concept in management is "excellence". This has received more attention in recent years, after a long period of optimising organizational cultures and behaviour. The concept of excellence is, of course, much older in the Indian tradition. The definition of Yoga in the *Bhagavad Gita* is "*yogah karmasu kausalam*", namely, yoga is but excellence in all work.

Sankara continued his pursuit of excellence into the fourth and final stage of the human life cycle--*sannyasa* (renunciation). He was reputed to have conquered the *tripuras,* the three bodies--the gross, subtle and causal.

By his deep understanding of the transience of human life and the unity of cosmos, he gained mastery over the senses. He also conquered the mind by removing *avidya* (ignorance, in a fundamental sense, of the meaning of existence) performing *karma* (works), without *vasanas* (tendencies for attraction and reward). He provided a model, a demonstration, which continues to inspire generations of men and women, who have experienced the pleasures and pains of the world, to transcend it, even for a few moments and see the reality. Sankara was not a recluse. He was very much in the world of men and action, but the actions did not sully the

Brahman in him.

One problem in modern organizations is that the relatively more qualified executives generally also tend to be less disciplined in following the policies, systems and procedures. Their self- importance leads many to believe that such systems are for the others. Sankara demonstrated *shresta dharma* (the duty of he elite), by following prescribed role duties, beginning with *guru seva* (service to the teacher).

Self-renewal

Even when one is a reputed senior in any field, as an executive, administrator or teacher, the need for learning continues. But one loses the humility to learn, and the sensitivity to recognise the opportunities for such learning. Sankara demonstrated continuous learning and self-renewal.

A memorable episode of his learning was his encounter with God Siva, in the guise of a *chandala* of lower caste. One day, at noon, Sankara was walking towards the Ganga river with his disciples. They saw a *chandala* walking towards them, from the opposite direction with his four dogs. The Acharya and his disciples asked the *chandala* to step aside and yield way to them. But the saucy fellow asked a simple question, "Who are you asking to move--this body of mine or the *Atman* (soul) in me, which is part of the Brahman (Universal Consciousness)?" Sankara realised the truth behind this question. He accepted the man as his guru.

This and similar experiential learning, in addition to study and meditation, stood Sankara in good stead in his later famous debates with a string of scholars--Bhaskara, Abhinavagupta, Neelakantha, Mandana and others.

An important managerial leadership quality is the ability to inspire others to great deeds. But it begins with one's own ability to experience inspiration. Sankara felt a divine inspiration in the above encounter. He proceeded to pour commentary on the aphorisms of Vyasa on Vedanta. He saw his role as that of an itinerant teacher. He embarked on an arduous journey towards Badri. He met holy men and scholars all along the way. He discussed and debated, taught and learned.

The quality of his divine inspiration can only be partly understood,if one notes the fact that Sankara was only 12 years old when he wrote his insightful commentary on the *Vedanta Sutras* of Badarayana. He also poured out many other well-known, authoritative works, including commentaries on the Upanishads and the Gita.

One of the key skills for a leader is the ability to handle differences, so as to arrive at synergy and harmony. Sankara participated in necessary philosophical controversy with many. He respected his opponents. He engaged with them, rather than ignoring, suppressing or circumventing them. He ended up influencing all of them. Many became his disciples. He also learned in the process, the probable confusions in understanding Ad-

vaita (non-dualistic unity). This helped to make his later teachings and writings even more easy to grasp for grosser minds.

Institution Building

A very important contribution of a leader is to strengthen relevant existing institutions and to help create new ones. Sankara strengthened temples and *mathas* at many places by visiting them, staying, praying and preaching there. He visited places far and wide. After his encounter with Mandana, he went to Srisailam, Gokarna, and Mookambika. At the last mentioned place, he took on a new disciple--Hastamalaka.

He then travelled to Sringa-giri, the modern Sringeri. There he had a temple built and installed Goddess Mother Sarada. Here also a new disciple Giri, through devotion, grace and learning, was given the name Totaka.

After performing the last rites on his mother's death, Sankara camped at Mahasurapura, awaiting the return of his first disciple Padmapada, who had gone on a pilgrimage. On the return of Padmapada and other disciples, Sankara set out on a *digvijaya*--a missionary tour for spiritual impact. He visited Rameswaram, the land of Kapalikas; Vidharbha, Dwaraka, Ujjain and many other places. He also taught and engaged in public debates with scholars, such as Neelakanta, Bhatta Bhaskara, Jaina Madhyatmikas, Navagupta and others. He further travelled through Darada, Bharata, Kuru, Panchala and many other lands and reached the temple of Sarada in Kashmir.

Under the conditions of roads and environment in those days, to have reached Kashmir on foot was itself a testimony to his burning desire to build and leave institutions behind. At Kashmir he was challenged to philosophical debates. He repeatedly established the ennobling, unifying appeal of Advaita. From Kashmir he proceeded to Badri and Kedar. During his travels, he established the four *mathas*--at Sringeri, Dwaraka, Badri and Puri.

In those days, when the civil state had not become a Leviathan, kings and politics was secondary to knowledge and spirituality. By establishing the four *mathas* Adi Sankara created a powerful organizational structure and culture for the spiritual and emotional integration of India. He gave a profound intellectual and aesthetic philosophy and an emotionally universal, unifying concept in Advaita--non-dualistic unity. This can help us transcend all boundaries of religious, racial, state, linguistic and other labels. Sankara's values and managerial style have great relevance in a shrinking world of interdependence between peoples, amongst themselves and with the cosmic environment.

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Part Two

Adi Sankara: Management and Leadership Style

SWAMI SOMESWARANANDA

Practicality was the hard core of Sankara's life events, his contributions and his leadership style.

Today our country is facing a grave crisis--crisis of leadership and direction. Thousands of 'leaders' are there, but few are worth mentioning. Under these circumstances, can we learn something from Adi Sankara? In this short essay we shall try to see some salient features of his life--how he played the role of a true leader.

When we look at Adi Sankara's life analytically, we find that he also faced a similar situation at the national level. Here we shall try to analyse his life-events, his contribution, and his leadership style.

Life Events

The first thing that attracts us in his life is that he set his goal at a very early age. The goal was clear--to realise the Supreme Truth--and to give his heart and soul to achieve that goal *i.e.,* to be a whole-timer (*sannyasi*) in that cause.

His *sadhana*-period highlights that self-management is the first step. Before we mobilise external resources, mobilisation of inner resources is an urgent task which gives rise to empowering ourselves.

It appears that Sankara, like the Buddha, did not practise *tapasya* to attain his *mukti* only, but had something beyond in his mind. That was how the Power could be used for the good of the people. (See Fig. 1)

To help the people one should notice the situation prevailing, study the problem and take care of the social need. The ideological vacuum was the main gap. And no country can move forward in such a situation.

Sankara decided to play a definite social role based on his natural inclination--spirituality. (In contrast, today most of the students opt for medicine or engineering or management not because they like it, but because the majority of the students are going for these--a herd-mentality.) The right approach is--what is my natural inclination, how can I make my natural strength a special one, and thirdly, how can I fulfill one of the burning social

Life-events	Significance
Wanted to realise the Truth. Worked as a whole-timer (*Sannyasi*)	Goal-setting
Spiritual practice (*sadhana*)	Empowering self
Some sort of ideological vacuum was prevailing in the country. Clash between the Buddhists and the Purva-Mimamsakas.	Social need
Solving the present problem. Giving a direction to the people.	Taking up social responsibility. Playing a defenite social role.
Writing commentaries on the scriptures.	Building up a solid theoretical background.
Debate with the scholars	Spreading of the message
Practical application	Practical demonstration

Figure 1: Significance of Sankara's Life-events

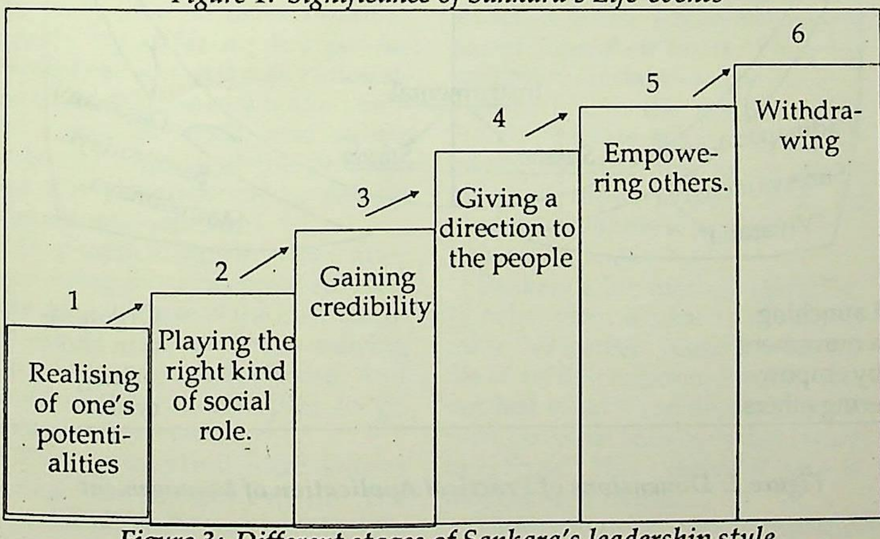


Figure 3: Different stages of Sankara's leadership style

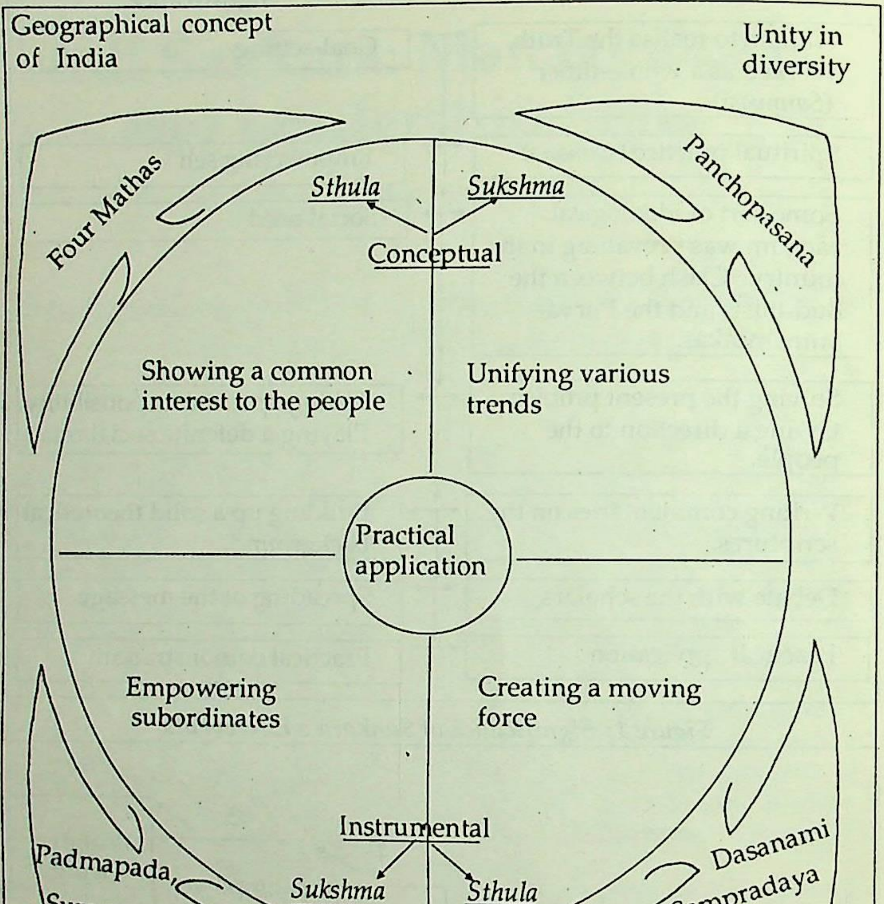


Figure 2: Dimensions of Practical Application of Management

needs with my special strength? Sankara had categorically showed that approach in his life.

He decided to write commentaries on the scriptures. Once I set a goal, empower myself, notice the social need and decide the role I should play, the next step is to make my philosophical concept (worldview) clear and build up the framework.

Now one has to verify its logical soundness and inform the people of his new solution to the problem. Sankara did that task by initiating debate with many scholars and preaching his gospel.

Great Contributions

And the last stage is practical application of the solution offered (See Fig.2). Sankara showed the common interest of the people by highlighting the geographical concept of India through his four *mathas*. At the same time he unified various trends by offering his *pancha-upasana* method. It is really interesting to see that Sankara noticed both the concrete (*sthula*) and subtle (*sukshma*) aspects of the problem and offered both the conceptual and instrumental solutions.

In practical application, after presenting the conceptual solution Sankara took care of the instrumental aspect. He created a moving force with an eye to the future. And empowered his disciples to go ahead with the task.

The conceptual side shows Sankara's insight while the instrumental side was enriched by his foresight.

Leadership Style

Sankara's leadership style is unique and it is still relevant in the modern context. In the scriptures the word *acharya* is used instead of *shikshak*. Acharya is one who sets an example himself, one who practises what he preaches, and this was his way of teaching. We have discussed Sankara's life-events earlier. When he started teaching his disciples he followed almost the same procedure. He asked them to go through *sadhana* for self-actualisation (there could be a better word but just to serve our purpose here we are using Maslow's term). Along with the *sadhana*, the disciples were explained what role they were to play in the society--the "*Mathamnaya*" gave a detailed description.

Playing the right kind of social role makes one credible to the people. This makes him a natural leader--a leader whom the people accept from their heart. Once his credibility is established he can give a direction to the people. (See Fig.3). At this stage Sankara allowed the disciples to go ahead alone (empowering) and he gradually withdrew himself.

Relevance Today

Sankara's life-management (Fig. 1) helps even a secular person to make his career. Goal-setting for life is the first important factor. It is not just what I can accumulate or earn, but what I can be--what I want to become. This existential issue is the real need today.

Unfortunately, today the students ignore this point and run after

certain professions. Only to be an engineer or a doctor cannot be the goal of life after passing the final examination or after getting a job. Instead of 'I want to be a doctor' the right approach should be 'I want to serve the people as a doctor.' That is the difference between an immediate goal (*preya*) and a life-long goal (*shreya*). The same thing with a company–public or private. Unless there is a synchronisation of individual profit and social profit, a company will remain vulnerable.

Social responsibility is the next important factor because one can grow only when there is a coordination between him or a company and the society. Instead of following the beaten track, one should try to be original (the real secret of marketing is--give something to the people which they do not get elsewhere). This aspect of Sankara should be cultivated by an Indian or a company to be strategically more important in society. Money, name and fame will automatically follow once the individual or the company establishes credibility in the society.

And the new solution to a particular burning social need or problem should be logically sound and practical. Nowadays most of the intellectuals have become irrelevant to our country because they are only arm-chair theoreticians. Sankara showed it clearly that a theoretician should make himself an activist also.

In this conceptual context today we lack the direction because the common interest is not highlighted. Instead, a partisan approach and caste-religion-language barriers are being backed by our leaders today. And thus the country is being divided, communal feelings are encouraged, provincialism is being supported (in the name of son-of-the-soil), and regionalism is spearheaded. Caste, sex, province, religion, and language are *upadhis*, in the words of *Advaita-vada*, and so we have to go deep to find out our real identity. Once this identity is found out, we will be able to realise our common interest. Thus Sankara's approach is also relevant in modern political context. (Fig. 2).

A leader, whether he is a manager or a parent or a political activist or a social or religious leader, has to follow Sankara's approach which is based on empowering and withdrawing (Fig.3). Today in a democratic country this is the only way out. USSR suffered a lot as its leaders, during the last 60 years, did not realise that; in India our political leaders will have to learn this from Sankara.

It will be good if we start learning from Sankara in the modern context. Instead of being an obscurantist or fundamentalist, we are to look at the modern social needs and thus understand the significance of the life-events of the Indian sages.

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Management Ideas from Adi Sankara

K. SWAMINATHAN

Time has not dimmed the leadership qualities which were so unobtrusively evinced by Sankara, the young and dynamic born-leader.

The superior qualities, the methodology adopted, the executive actions taken and the principles of management exhibited by a leader in realising the goal and objective he had set for himself are better assessed after the passage of at least a few generations. Time is the best filter that separates worthy leaders from pseudo ones, the former adding value to life through interpretations from passing generations while the latter go into oblivion. The chaff flies away leaving the grains behind.

Adi Sankara lived 12 centuries ago and took birth with the specific goal of reforming the Hindu society decaying under the influence of *Mimamsaka* doctrines which emphasised shadow more than the substance. The perennial truth of Absolute Monism was getting lost in the din and drums of the rituals of *Karma Kanda*. In a comparatively brief period of less than 32 years, Sankara succeeded in establishing the tenets of *Advaita*, breaking the hold of *Mimamsaka* doctrines and reaffirming the eternal truths embodied in the *Upanishads*.

Managerial Qualities

Only an extraordinary leader could achieve so much in so short a time, particularly being a one-man band. The life of Adi Sankara should bring to light useful principles of management which, even today, could be interpreted and gainfully followed by practising managers and executives. Let us analyse a few.

Decision making at a crucial time is a vital quality of a great leader. The fallout of a decision at a critical juncture is realised, many times with apprehension, by a manager. At the age of eight, Sankara enacted a drama in his life and made his first decision to become a *sannyasi*. The episode of the crocodile catching the leg of Sankara in the Purna river, his request to his mother for permission to become a *sannyasi* through which a new birth could be had without physical death and his subsequent departure from Kalady are well known.

Adi Sankara's first major decision to get into the role of a *sannyasi* in order to start his lifetime mission illustrates valuable principles of management. A *sannyasi* completely breaks with his past and is no longer bound to the fetters of the bygone. Herein lies the effectiveness of a manager. When an executive assumes a new position, he will contribute to his effectiveness by putting a curtain to his previous position, unbound by whatever actions he might have done in his past in his organisation. Apparently sounds theoretical and devious but it is not so.

When a production manager is promoted as a plant manager, he has to cease to be a production manager in order to be effective in the new position. As the chief executive of the plant, he will have to demand actions on many fronts, including production. He will have to negate, modify and accept many ideas he himself scorned earlier. A hangover of the past is surely a hindrance to the objectives of his new status. Like a *sannyasi*, if he has no affiliation with the past, he can be creative.

Many organisations realise this problem. When a junior manager is elevated to a senior position, he is transferred to a new location. The new location considerably helps him to take managerial decisions and actions even though they may not be in conformity with what he had done earlier. Managers will do well to remember Adi Sankara's *sannyasa* when they acquire a different position in the organisation.

A good managerial asset is to know how and when to make exceptions to a rule or law. To put it differently, an intelligent manager interprets a rule taking into account the circumstances and exigencies of a given situation.

Even while taking *sannyasa*, did not Sankara agree to do the death ceremonies for his mother, against all the norms of a *sannyasi*? He was practical. In being practical, an effective executive is guided by the spirit of a rule and not by its words. This also brings out the humane qualities of any manager.

Expansion Plans

Adi Sankara was basically and fundamentally a social reformer. His aim was to transform the society by infusing the eternal truth of *Advaita* and waging a ceaseless war against the ritualism of *Mimamsakas*. The truth of the *Upanishads* being eternal, Sankara had to find a way to perpetuate it to posterity. He had to plan and "planning is a trap laid to capture the future."

Like a chief executive officer of an organisation, Sankara planned for expansion. At any point of time, selling an idea is far more difficult than selling a product. That too an idea like *Advaita*--highly abstract and abstruse.

Sankara had laid the foundation by writing commentaries on *Prasthana Trayee, viz.*, the ten *Upanishads*, the *Brahma Sutra* and the *Bhagavad Gita*. He had gone around India propagating *Advaita* through debates, discussions and discourses. Oral teaching was his main mode of communication. It was not

merely words that had to be conveyed, but the need was for a genuine participation in the tradition.

Adi Sankara resorted to what we call today as "vertical expansion". His expansion plans bear the stamp of careful analysis of even minute details. By choosing Sringeri, Badri, Puri and Dwaraka as his four focal points for dissemination of knowledge, Adi Sankara ensured all India coverage for his four *mathas.* An establishment is only as good as its leader and by choosing Suresvara, Totaka, Hastamalaka and Padmapada as the *Pithadhipatis* for the four *mathas,* he ensured proper leadership for the organisations. Knowing human weaknesses, Sankara defined even the jurisdiction of the four *mathas.* In spite of assuring independence, Sankara had to ensure that the ultimate aim of propagation of *Advaita* philosophy had to be the common denominator for all of them.

He achieved this objective by making four *Mahavakyas* (*Tattvamasi, Ayamatma Brahma, Prajnanam Brahma* and *Aham Brahmasmi*) as the guiding principles for the four *peethas.* By opting for one *Mahavakya* for each Veda, he brilliantly covered all the four Vedas which are the building blocks of *Advaita.* Adi Sankara's method of establishing the four *mathas* after laying the foundation by writing 13 commentaries is a model for expansion which can be fruitfully followed by present-day managers. After 12 centuries, Sankara's planned organisations are growing from strength to strength testifying the vision of Adi Sankara--an envy of any chief executive officer planning for expansion. Let managers learn the analytical ability of Sankara in planning for the future.

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The Submission

Accept my prayer and be pleased to favour
Your humble servant through day and through night·
I have no words to praise your loving kindness
That has nurtured my life withering in the wilderness.
I longed to adorn you with a necklace of pearls
But I only shed at your feet all my tears;
I longed to sing your praise in a sweet refrain
But I only poured out my heart in a pathetic strain.

(From M. R. Rao's Pearls from Devotion)

Management Principles-- Lessons from Sankara

A. RAMASWAMY I.A.S.

Sankara advocates that the pursuit of scientific management should be combined with spiritual wisdom.

As a personality, Adi Sankara combined a fine sensitivity of mind and a rare delicacy of feeling. To the weak and the frustrated his heart went out in profound sympathy. He was an author of great distinction the like of which the world rarely sees. He was a sage in whom all aspects of human life were represented, but the tradition itself is age-old.

If one takes a superficial view of things, one may find very little in common between Adi Sankara and the science and philosophy of modern management. However, a careful study will soon establish that Adi Sankara was not only a born leader but the ideas that he preached and the ideals he stood for are as relevant now as they were over a 1,000 years ago. What is more, they form an important basis for the art of scientific management and philosophy as it is understood in the broad sense of the term.

Lessons for Management

Adi Sankara reminds us that it is the human nature and thinking that has brought about all the great changes in this world. If there is any call which Adi Sankara made repeatedly, it was to rely on our own spiritual resources. Man, he said, has inexhaustible spiritual resources. He is unique and his spirit is supreme. There is nothing inevitable in this world and we can ward off the worst dangers and greatest of disabilities with which we are faced. The only condition is that we should not lose hope. Adi Sankara gave us fortitude in suffering, hope in distress and courage in despair. He told us, "Do not be led by appearances." Deep-down there is a Providential Will, there is a purpose in this universe. Our ability lies in trying to cooperate with that purpose and trying to achieve it.

Adi Sankara tells us that it is not enough to grow in intellect, to grow in body, or to amass wealth. An acquisitive mind will produce a sick society and if we want to get rid of the sickness, we have to supplement

our human skills by a proper emphasis on ethics.

Enlightenment and ethics are both essential for a proper system of management. What we learn must not be mere intellectual learning but must become something luminous which transforms our nature and makes us somewhat different from what we happen to be. The developments of the last half a century or so have clearly shown that men are not satisfied with mere wealth, but are seeking for real values. This is a sentiment echoed by the present day school of management and had been forcefully stated by Adi Sankara in the eighth century.

What do we mean by scientific management and its underlying philosophy? Management, as it is understood today, means the "remoulding of environment". It is wrong to think that the purpose of management is life adjustment. Management stands for life enhancement, transforming the environment to suit our needs. That is the opportunity which is given to man, and it is possible because a human being can sit in judgment on nature; he does not become merely a creature of routine. He is something different from all animals which are victims of habit and sheer necessity.

Management itself tells us of the superiority of the human spirit to the whole material world. It is this human spirit that affirms that the world can be romoulded and recast. All the changes that have taken place in this world from the beginning of history are the changes that have taken place on account of the push which human spirit has given to the forces of the world. So scientific management, far from affirming the omnipotence of matter or the finality of materialism, affirms the superiority of the human spirit to the material world. That is the lesson of scientific management.

Spiritualising Management

The world according to Adi Sankara is a blend of laughter and tears. While many things in this world give rise to tears, others give rise to laughter. While everything in this world is fraught with fear for men, renunciation alone gives fearlessness. Adi Sankara wisely emphasised the need for renunciation in public life. When the comforts of the world were in Adi Sankara's reach, he left them and gave his great talents to the service of the country. By his living example, he demonstrated that renunciation is the principle of a good life. Men are great not by what they acquire but what they renounce.

Adi Sankara's attempt was to spiritualise every-day life. Life in those days was not very complex as it happens to be today. In those days Adi Sankara felt the need for spiritualism. Today when we have power, when we have authority, when it is possible for us to do so much, how much more is it necessary to spiritualise management? When we enter the sphere of management, we enter a region full of passion prejudice, pride, self-interest, love of power, *etc.* Indeed the challenge lies here. A manager must practice his profession based

on principles of honesty, integrity and dedication.

What constitutes good management, leading to a good life, both for the individual and the organisation is a question which has been often discussed and debated in our country from very ancient times. Who is supposed to be a good manager has also been discussed and debated. The ancient Upanishad says, "Did not you hear the thunder clap? What did it say? da, da, da; *datta damyata, dayadhvam*--charity, self-control and compassion." These are the principles which constitute good management. It is these principles which we have to adopt in our life if our management has to be successful and public life in general raised.

Greatness of Character

The question is, what constitutes Adi Sankara's greatness and his relevance today? His greatness consisted in making a thorough preparation of any subject that he took up, a careful study of facts and then a scrupulous judgment on the facts justifying condemnation or approval. Those who profess to practise the art of management at the very top and who are managers by profession will have to make a thorough study of the socio-political and economic problems of the country and then come to the judgments which are fair and reasonable.

Why is it that scholars, philosophers, administrators and management professionals feel attracted to Adi Sankara? For the simple reason that Adi Sankara would not surrender truth at the altar of expediency, would not sacrifice it for the sake of any ideology or recognition. He always stood 'firm' so far as his attitude was concerned and gave his opinion without fear or favour, without any kind of ill will or malice toward anybody. Even the opponents whom he vanquished or with whom he had to deal with had great respect for him. They had considerable respect for his integrity, his opinions because they were based on a very careful study and were well reasoned.

The lesson which we have to learn from Adi Sankara's life, more so as practitioners of the art of management, is that we must have an element of reverence, and a subduing of the ego, before seniors or men of knowledge. The element of reverence is fast disappearing from our day-to-day life. We should be grateful to people who put us on the right tract. Do we not learn this lesson from Adi Sankara's life when he sat for a discussion on *Brahma Sutra* with the Titanic seer, Bhagavan Veda Vyasa--bowing down with all humility, but firmly holding on to his views, which won him great appreciation and a fresh lease of life from the master?

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Sri Sankara:Source of Inspiration to Managers

V. K. SARMA

Sankara provided the ideas and the institutions as an example which managers should follow to their benefit.

The commercial and civic life in the society is managed by the managerial class. Here the word "manager" is used in the widest possible meaning. A manager is not a person who does things himself. Primarily he gets things done by others.

A manager has to manage himself and others who are working with him. Unless he is developed he cannot develop others. He should continuously try to be a better self day after day. Without being a decent man one cannot become a better and able manager. A manager with self-awareness will progress towards his goal of self-development and he will be a positive influence on his team and in the organisation.

A manager has to face several situations during his working life. While reacting to these occasions successfully a manager has to face certain dilemmas. On all such occasions the guidance that one can get from Sankara's life and work is invaluable. Adherence to certain values and principles derived from Sankara's life will be of invaluable help. Some of the ideas given here may look like ideals. But true progress lies in making ideal a reality.

Manager and Society

The manager deals with ideas and institutions or organisations which are built to realise these ideas. The success of the manager depends upon the usefulness and practicability of the ideas, and efficiency and effectiveness of the organisation. As a matter of fact, quite often it is the manager who brings into existence both the ideas and the organisations. Here again the word "manager" is used in widest possible meaning.

But the modern consumer society to which managers are attuned somehow is unable to adhere to these basic tenets of our culture. In the name of modern technology, progress and civilisation the resources of the earth are exploited merci-

lessly. Even after doing so, basic needs of people are not satisfactorily met. The nature, content and substance of the basic needs itself is radically changed without any corresponding improvement or benefit either in their quality or quantity. For countries like India and China with vast and growing population the western methods of consumerism probably cannot be applied. Apart from that, unrestrained materialism and material comforts will stunt intellectual and spiritual growth.

Sankara's greatest contribution is to explain and emphasise repeatedly in his various works, the true nature of man and the relative unimportance of body and its needs. The whole outlook of Hindu way of life is based upon this fundamental principle. If only our managers realise and remember this, they would have kept consumerism in its proper place.

Ideas and Institutions

The fact that Sankara's *Advaita* philosophy and the institutions to propagate them are continuing and prospering today is because they are not only highly socially relevant but it is also due to their universal nature. They stood the test of time because they aimed at ultimate happiness of the individual and there is no personal motive or personal benefit in that.

Even in commercial activities the durability of any product or service or idea depends more upon its social relevance and usefullness to the society at large rather than aggressive salesmanship and marketing gimmicks. The craze for earning quick profits will benefit neither the individual nor the organisation. It is a happy sign of times that commercial enterprises have realised their social responsibility and the necessity of taking moral considerations in their working.

Sankara's greatest quality and message is humanism and compassion towards common man. Though he is a philosopher of highest calibre he took into account the varying capacities of common people and devised different types of religious worship and religious practices suitable to every type of person. Though he gave importance to *jnana marg* or path of knowledge he has recognised and integrated both *bhakti* and *karma margas* in his philosophy. As it is known to everybody he authored the most scintillating and soulful *stotras* addressed to various deities.

Sankara is aptly described as *jagadguru* because he is the greatest teacher mankind has witnessed. His intellectual attainments are unsurpassed. The modern scientific discoveries corroborate whatever he has stated in his philosophy. The importance of intellectual activity and intellectual attainments for a manager need not be overstated. A manager cannot be successful and confident without cultivating the capacity to deal with abstract ideas. One should develop a taste for intellectual attainments and sharpen his skills by constant reading, writing and expression.

Exceptional Qualities

Sankara's command over lan-

guage is superb. The vast output of commentaries, *bhashyas, prakarana granthas, stotras* and other innumerable works in Sanskrit probably is possible because of his absolute command over language. The language he employed is quite simple and capable of expressing the deepest and the most subtle and abstract ideas. For a manager there cannot be any better model to follow in developing these skills.

Sankara for the propagation of *Advaita* had to conduct a number of discussions throughout the country and participate in arguments with his opponents. The great quality of his arguments were their incisiveness, logic, analytical skills, language employed, similies used and above all the profound knowledge --all these put together have got such an impact on his opponents that they were not only defeated by him but also convinced of the higher wisdom in Sankara's philosophy. They were convinced and happily became a part of the larger stream of Hinduism.

He built up a dedicated team of disciples and enjoyed their absolute confidence. He allowed them complete freedom and they have got ready access to him and fearlessly put forward their ideas. For example, when he selected Suresvaracharya for writing *Vartika* to his commentary the other disciples expressed their reservations. Though he was convinced of the sincerity and intellectual powers of Suresvaracharya for the chosen task, he accommodated his disciples and advised Suresvaracharya to attempt an original work instead of *Vartika* on his work. Accordingly Suresvaracharya has written a great original work on *Advaita* called *Naishkarma Siddhi.*

In spite of all his dedication to *sastras,* he was unconventional where it was required. Even though he belonged to *sannyas* order he maintained his relationship with his mother and went to her side during the time of her death. He also performed her last rites against the will and non-cooperation of his relatives since he believed in the principle that mother is to be worshipped like god irrespective of one's *ashrama.* He did not hesitate to break the conventional practice.

Thus Sankara is a perennial source of inspiration, encouragement and guidance to modern managers. There is no alternative for us except to go back to the basic values and principles of *Advaita* philosophy. Though it may look like that it is very difficult to comprehend because of its abstract nature, constant effort and sincere attempt to study and understand these thoughts will get results. Desire to acquire the four basic qualifications to understand *Advaita Vedanta* fully and relate them to day-to-day problems of life will bring immense benefit, peace and prosperity to the manager as well as the organisation to which he belongs.

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Personal Qualities in Management

M. RAMAKRISHNA RAO

Sankara's own personality provides the example of qualities needed in today's management.

In the galaxy of all-time greats as leaders of men, based on deep study of their personalities and achievements in the given circumstances, I find Lord Rama in the ancient world, Jagadguru Adi Sankaracharya in the medieval times and Mahatma Gandhi in the modern world to be outstanding in all the physical, intellectual and spiritual dimensions. In this brief essay I shall concentrate on certain aspects of Sankara's greatness which can inspire the present day management.

Dedication to Duty

The first striking note in Sankaras's famous *Shatpadi stotra* indicates *vinaya* which can be translated as "humility and respect for learning" as the foundation on which the whole edifice of success can be built (*Avinayamapanaya...*).

The other fundamental principle which can be highlighted is the 'sense of duty' as depicted by him throughout his life in obedience to the injunction *Dharmo Rakshati Rakshitah.* He never swerved from the duty of establishing *dharma* in the whole of India for which he was born. He faced all hazards and subjected himself to utmost strain for fulfilling the duty cast on him as a *Yati.* He set certain goals for himself and found joy in fulfilling them for the benefit of the world. He mastered the Vedantic lore assiduously and integrated the diverse thoughts into a unified and harmonious system of non-dualism. This is single-mindedness of purpose.

The 'integral approach' is the greatest contribution of Sankara to modern thought. Thus, respect for learning and dedication to duty can be said to be the two eyes for the progress of any society and the management should give topmost priority to these two values.

In his *Upadesa Sahasri,* Sankara also provides deep insight into the 'motivation' factor vital for management success. He postulated that even a starving person would not relish poison (*kshudhaya peedyamanopi...*). Sweetness should characterise the fruit of labour. Appreciation and reward should be

guaranteed. A minimum assurance or security for employment in life has to be ensured. Hope for improvement can be built on the trust reposed in management. The sweetness of this hope is the true motivation for growth.

Is it not true that in modern business today, we have to reverse the deterrent role and sometimes the discouraging attitude of personnel departments? Human resource development is a positive engagement stimulating growth beyond mere training function. The hostile and fault-finding approach should be totally eschewed.

'Self esteem' is equally important in the scheme of optimising productivity. Sankara is eloquent on this principle throughout his works (*Sivoham, Sivoham...*). It should be differentiated from false ego or vanity. It is not at all incompatible with discipline or subordination. Far from that. The respect for human dignity should pervade all institutions.

Analysis and Synthesis

'An analytical mind' is a great asset to an organisation. Sankara's *Viveka Choodamani* is replete with ideas relevant to the theme. His commentary on *Brahma Sutras* also bears the torch for this approach. The very first step he indicates is overwhelming *Ushmadasmad pratyaya gocharayoh...* Thus we should differentiate between individual aspirations and corporate goals in the field of management. They should not work at cross purposes.

A 'sense of belonging' should be instilled into the members of the organisation. The frequent utterance in corporate circles, "we are like a family", should be realised by one and all in practical work.

'Idealism' should not be discouraged as impracticable. In fact, many great developments were thought to be impossible when conceived! Sankara exhorts people to have high ideals supported by professional knowledge and skills. Then it will not be a case of misguided men behind guided-missiles! Indeed, there will be no need for missiles.

Importance of Faith

Faith in the Supreme is a catalyst for success. Sankara underlines the 'importance of faith' (*Bhaja Govindam...*). It is not to be misunderstood as helplessness leading to self-surrender. We have come across several cases of serendipity in the world of science. But it should not be forgotten that a lot of preparation should precede before a result can be expected.

Sankara's life illustrates the above principles in abundance. He never took chances. He made stupendous preparation which fructified by his own *yoga*. Patanjali in his *Yoga Sutras* defines it as *pratibha* which provides the base and leads one to fulfilment. This is also similar to synergy in modern parlance. To give another example, after a minimum base is created like imparting the required revolutions to the propeller, the aircraft gets lifted into air. Sankara repeatedly insists on human effort which is the basic norm for good management.

Faith in the Supreme and faith in one's own self are the two sides of the coin for success.

Youthfulness and Radiance

Last but not the least, we should place more reliance on the 'enterprise of the youth' than the sedate working method of the old. We are bogged down by superstition and the conservative approach of the earlier generations. Sankara has revolutionalised the thinking and invigorated the stagnant society with his youthfulness and radiance. This should permeate the management atmosphere in our country.

More than 50 per cent of sickness in the multitude of industries is due to management deficiency. Most of them are in the hands of people without vision and dynamism. Sankara gave the answer to this malaise. His works are so convincingly clear that we should be guided by the above principles embedded in his philosophy.

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❄

The Lesson

The lion of Vedanta has roared in thunder
The cowardly jackals creep to their holes in wonder;
Arise, my friends, from complacency and slumber
And flood the world with wisdom for ages to remember.

O! Worthy man! wake up from your slumber
For the world would not wait for thee;
And your accomplishments be quick to number
For you will never know when you'll cease to be.

The cow feeds on grass and gives its nourishing milk;
The mango labours on the locks and delivers us the fruit;
The bee wanders to many a flower and gathers us the honey;
But what have we done in our turn as the donee?

The candle never sees darkness in its way
And burns itself out so long as it stays;
For the meek or mighty that's the lesson
To sacrifice and sublimate their short-lived mission.

(From M. R. Rao's Pearls from Devotion)

Adi Sankara, a Giant Among Managers

DR. VARADACHARI SADAGOPAN

Sankara possesses a rare combination of an extraordinary managerial capacity and profound spiritual excellence.

Adi Sankara by modern management standards is a giant. The remarkable contributions of this master from Kalady in service of his country and reinvigoration of the nation from its spiritual slough and despair are extraordinary. His divine compassion and his penchant for self-effacement cannot hide his role as a nation builder, who achieved the goal of unity based on ethical and spiritual foundation rooted in the *Sanatana Dharma.* It is no wonder that he has been described as *Akshaya Deepa* or the lamp on the hill with undiminishing radiance.

Management Skills

The key management skills that distinguished him as a leader among managers are: i) Institution building talent; ii) Organisation development strength; iii) Written and spoken communication effectiveness; iv) Extraordinary initiative; v) Capacity to motivate followers even across centuries; vi) Creative problem solving trait; vii) Tolerance to different styles and creating unity in diversity; viii) Success in marketing his mission (*viz*), establishing the supremacy of *Advaita* philosophy; ix) Skills in team building among his key disciples; x) Empowerment and motivation of each of his disciples; and xi) Skills in strategy development and harmonisation of the interrelated aspects of that strategy.

Today's watchwords in management are empowerment, innovation and team work. These three factors are considered the three key elements of a successful manager besides his or her capacity for smart thinking and hard work. Adi Sankara had all of these management quality attributes in abundance. It is no wonder these superior management skills were effective in his changing the mind sets of all of the people who came across him, including "intelligent skeptics and deluded fanatics."

This world class teacher--*jagadguru*--facing the grim reality of the spiritual bankruptcy of his time understood the root causes of the

problems and developed enduring solutions. Thanks to his extraordinary contributions as "a great organiser, a far sighted diplomat, a courageous hero and a tireless servant of the country," an intellectually unassailable and sound system of philosophy known as *Advaita Vedanta* has emerged.

Adi Sankara's sheer force of intellect, moral authority and his disciplined approach to problem solving are unmistakable traits of a superior manager. Besides his own magnificent personal achievements, he was extremely successful in encouraging, empowering and emboldening his four chief disciples to develop their own entrepreneurial skills. As a result, they demonstrated their strong sense of organisational goals as well as personal accountability.

Organisational Network

Adi Sankara's establishment of the four *mathas* in the four corners of India and his tireless travels from one end of the country to the other to educate and inspire the people to achieve a loftier vision qualified him to be crowned as the national manager (integrator) *par excellence.*

During his brief span of life, he established the four *mathas* as the crown jewels to carry on his work. He installed Vedic worship at temples where distorted tantric practices were the order of the day. He established ecclesiastical codes for the temple priests, which are maintained even to this day. He opened centres for learning in key cities to keep our ancient scholastic tradition alive.

To this master manager, no detail was too small. This mighty manager left nothing undone to maintain what he achieved through tireless efforts. The organisational network that he created and the management of interdependence among his key disciples that he promoted are marvels of organisational innovation that have stood the onslaught of time. He imbibed in his managers a sense of upward responsibility and thereby successfully developed their abilities and strengths to the fullest extent.

In line with the tradition of a successful chief executive, Adi Sankara moulded the diverse capabilities and temperaments of his managers to carry on the tasks of his organisations. He promoted their self-development by making them learn new skills, new knowledge, new manners and new experiences. The outcome of these efforts was the creation of the "knowledge organisation" that is an inspiration to mankind even today.

Rare Combination

The tasks, responsibilities and practices of modern day management identify the development of the entrepreneurial manager as their central goal. Today's management practices further recognise that the manager always has to administer and improve what already exists in the organisation. They also emphasise that superior managerial performance is characterised by entrepreneurial and innovative practices.

Thus entrepreneurship, innovation, administrative skills and

responsible risk taking are the four hallmarks of a leader among managers. Adi Sankara not only excelled in all these four areas of management, but also distinguished himself as one of the greatest scholars that India has ever known. This extraordinary blend of immense practicability and profound spiritual excellence is a rare combination in the entire universe.

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Prayer

1. *May I be worthy of my birth as a human being*
And work ceaselessly for progress through honest living.
May I promote the dignity and honour of the human race
By adopting the principles of truth and non-violence.

2. *May I truly feel the oneness with all human beings*
And never cause harm to their lives by my words or doings
May I strive to promote the spirit of goodwill and tolerance
Which is the human way to individual and world peace.

3. *May I be helpful in rebuilding the nation,*
Into an upright and hard-working civilisation;
Wasting no time in idle pleasures or ostentation
Till every Indian is free from fear of starvation.

4. *Strengthen me, Lord! in my resolve to lead*
A truthful life in thought, word and deed,
And a purposeful life of sacrifice and service
To the poor and needy in their hours of crisis.

5. *May I be content with the things you grant*
And live in peace and happiness without want,
With humble habits and honest ways
Intent on your grace to the end of my days.

(From M. R. Rao's Pearls from Devotion)

Part Three

॥ श्रीः ॥

श्रीकालटिक्षेत्रे

॥ श्रीशंकराचार्यस्तोत्रकदम्बम् ॥

Sri Sankaracharya Stotra Kadambam

चिन्मुद्रां दक्षहस्ते प्रणतजनहाबोधदात्रीं दधानं
वामे नम्रेष्टदानप्रकटनचतुरं चिह्नमप्यादधानम्।
कारुण्यापारवार्धिं यतिवरवपुषं शंकरं शंकरांशं
चन्द्राहंकारहुंकृत्स्मितलसितमुखं भावयाम्यन्तरङ्गे ॥ १ ॥

1. I meditate on Sankara who is an aspect of Siva. He has a smiling face like that of the moon. He is an ocean of compassion. He wears the garb of a sannyasin. The chinmudra in his right hand (formed by joining the thumb and the index finger at their tips) shows the symbol of consciousness which bestows wisdom to the supplicants. His left hand shows the symbol of granting boons.

बीजमिदं मत्पादप्रपतनमखिलेप्सितार्थपूगस्य।
इति बोधनाय धत्से चिन्मुद्रां किं यतांशान॥२॥

2. Why dost thou adorn the symbol of consciousness, O Ruler of sannyasins? Is it to say that it is the seed for the fruition of all the desires of your supplicants?

मायावशाज्जगदिदमनुक्षणं भिन्नभिन्नमाभाति।
इति बोधनाय गुरुराडरूपमपि रक्तमम्बरं धत्से॥३॥

13. O Guru, tell me, do you bear eight lotuses to denote that the eightfold yoga is within the ambit of your servitors? (The eight-fold yoga consists of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi.)

अणिमादिसिद्धिलक्ष्म्यो वरयन्त्यष्टापि सत्वरं भक्तम्।
इति बोधनाय जगतां धत्से कमलाष्टकं गुरो ब्रूहि॥१४॥

14. Do you wear the eight lotuses to say that your devotees too can attain to the eight siddhis, such as the Anima, etc.?

फाले नेत्रं गरलगलतां चेदहं धारयामि
स्युर्भीता मे नतजनवरा नैव सामीप्यमीयुः।
इत्येतेषां भयहृतिकृते नेत्रयुग्मं सितां किं
ग्रीवां धत्से यतिवर शिव ब्रूहि नम्राय मह्यम्॥१५॥

15. O best of sannyasins! Have you endowed yourself with a white throat and two eyes only, to allay the fears of your devotees, who would otherwise be terrified with your fiery eye and the poisoned throat of Siva whose incarnation thou art.

भासते हृदि सदा परमात्मा संवसन्ति निगमाश्च मुखाब्जे।
यत्पदप्रणमनाज्जनतायास्तं नमामि सततं यतिवीरम्॥१६॥

16. My prostrations are to the valiant sannyasin, who endows his disciples with Vedic knowledge. In his heart shines ever the Supreme Self.

वाञ्छितं मम जवाद्वितरार्य प्राणदानचतुरोऽसि मृतस्य।
अप्यसाध्यमिह तेऽस्ति जगत्यां किं वदाशु गुरुशंकर मह्यम्॥१७॥

17. Tell me, O Guru, is there aught that you cannot accomplish? Fulfil my desires soon, O worshipful one! You can revive even the dead.

जन्ममृत्युहरणीं तव वक्राम्भोजनिःसृतसुधां न पिबामि।
भाष्यसंज्ञलसितां वितरारं देशिकेन्द्र मम पाण्यवलम्बम्॥१८॥

18. The nectarine bhashyas which have come out of your lotus feet destroy birth and death. Your hand is my support.

the proud demon Vritra. This Yatindra quells the demon of ignorance. Indra has in his hand the thunderbolt, or vajrayudha. The Yatindra has his staff which is like the thunderbolt of wisdom. He destroys the demon of desire and bestows the heaven of selfhood. Jayanta is the mature son of Indra. For Sankara, his discrimination is the proud offspring.

शंकरगुरुराट्ताक्ष्यं पापोरगदर्पचर्वणधुरीणम्।
लब्ध्वाकाशगतिप्रदमनिशं प्रणमामि नित्यवियदाप्त्यै ॥९॥

9. The king of preceptors, Sankara is like a shining star capable of bestowing movement in the mental sky. I bow to him, the annihilator of sins.

अज्ञोऽप्युश्रुतशास्त्राण्टाशु किल व्याकरोति यत्कृपया।
निखिलकलाधिपमनिशं तमहं प्रणमामि शंकराचार्यम् ॥१०॥

10. I offer my obeisance to Sankara who is the master of all arts. His grace can make even the ignorant experts in sastras.

विलोक्य त्वामब्जं शिरसि निदधानं हि सततं
पयोजं चाप्यागाद्वहति कृपया मामपि गुरुः।
अहं चाप्यब्जं खल्वत इति तदाशानुसरणात्पयोजं
धत्से किं शिरसि वद नम्राय यतिराट् ॥ ११ ॥

11. O King of ascetics! You wear the thousand-petalled lotus in your head. Seeing this, the lotus born of water too approached you saying, "I am too a lotus, wear me." Have you heeded its request, please tell me.

आधारादिषडम्बुजानि गुरुणा योगेन भित्त्वा
चिराच्छीर्षस्थं च सहस्रपत्रजलजं संप्राप्य सौख्यं परम्।
यत्प्राप्स्यन्ति तदाशु मत्प्रणमनाद्ब्रूयादिति ख्यापनं
कर्तुं फुल्लसरोजसप्तकमहो धत्से गुरूणां गुरो ॥ १२ ॥

12. By the power of his yoga, the Guru courses through the psychical centres, such as the muladhara, and reaches the sahasrara and stays in bliss supreme. He carries seven full bloom lotuses to say that similar achievement is possible for his devotees.

अष्टाङ्गयोगमचिराल्लभते मत्पादनम्रलोक इति।
बोधयितुं धत्से किं कमलान्यष्टौ गुरो ब्रूहि ॥१३॥

3. The king among preceptors is robed in crimson to show that this world appears different every moment by the spell of illusion.

यतिवेषधरणकाले त्यक्ता नागेश्वरा: किं त्वाम्।
अधुना मालाव्याजात्सेवन्ते शंकर ब्रूहि ॥४॥

4. Tell me, are you wearing this garland now as a sannyasin to denote that you are adorned as Siva with the king of serpents?

गुरुवर पाहि सदा मां नतवरवरदानचण्ड धृतदण्ड।
अकलङ्कक्षयहीनस्वयशश्चन्द्रप्रकाशिताशान्त ॥५॥

5. O excellent Guru! Protect me always. In your hand is your staff capable of granting boons to your devotees. The moon has two blemishes: it has dark spots and its lustre is unsteady. But your fame is like a steady moon, devoid of dark spots.

सोमसदृक्षमुखाब्जं कोमलपदयुग्मविजितकञ्जातम्।
सीमविहीनकृपाब्धिं श्यामग्रीवावतारगुरुमीडे ॥६॥

6. I worship the Guru, an incarnation of Siva of blue throat. His face is like the moon. His feet are lotus-like. His mercy is an unbounded sea.

शंकरगुरुराङ्गगनं हंसाद्यैः पक्षिभिः सदा सेव्यम्।
करुणामारुतपूरितमनिशं ध्यायामि हृत्सरोजेऽहम् ॥७॥

7. A swan separates water from milk. The sannyasins are also like swans--they discriminate the eternal from the ephemeral. For these swans, Sankara, the king of preceptors, is like a sky, in whose eruditioned vastness they revel. I meditate on this sky, the Sankara, filled with winds of compassion.

अज्ञानाभिधवृत्रगर्वहरणं विज्ञानवज्रोल्लसत्पाणिं
काममुखासुरक्षयकरं स्वात्माभिधस्वर्गदम्।
किंच प्रौढविवेकनामकजयन्तोद्यन्निजोत्सङ्गकं
श्रीमच्छंकरनामकं हृदि सदा कुर्वे यतीन्द्रं मुदा ॥८॥

8. I happily meditate on the Yatindra, Sri Sankara. Indra vanquished

मायामयाशेषविशेषशून्य मानातिगस्वप्रभ चित्स्वरूप।
देहेन्द्रियप्राणमनोविदूर श्रीशंकर त्वत्पदयोः पतामि ॥१९॥

19. *O Sankara! I fall at your feet. You are beyond illusion. You are Consciousness Absolute of measureless brilliance. You are the elite spirit untrammelled by motions of body, senses, vital airs and mind.*

आसेतुशीताचलमध्यवर्तिजनान्निजाचारपरान्विरच्य।
सौख्यं प्रयच्छाशु च सर्वकार्येष्वेषां कृपासागर शंकरार्य ॥२०॥

20. *O Ocean of mercy! From the South Sea to the Himalayas, you direct people in the adherence to the rules of conduct. Bestow happiness, O Lord, in all their endeavours.*

करोमि कायेन तवाङ्घ्रिसेवां ब्रवीमि वाचा तव पुण्यनाम।
ध्यायामि मूर्तिं तव हृत्सरोजे प्रसीद शीघ्रं यतिराज मह्यम् ॥२१॥

21. *I render service to your feet with my body. Your sanctifying name is in my utterance. Your form flashes in my meditation. O king of ascetics, be propitious unto me.*

एकान्तवासादरमात्मनिष्ठामनन्यदेवत्वमजामितां च।
त्वत्काखिलग्रन्थविलोकने त्वं दत्त्वा यतीनां वर पाहि नम्रम् ॥२२॥

22. *O best of ascetics! I seek seclusion. I seek abidance in the Self. Give me these boons. Save me from tiresome study of scriptures. Let me not run after other deities.*

कदापि कुत्रापि किमप्यकार्यं नाहं प्रकुर्यां बहु हिंसितोऽपि।
यथा तथा मानसदार्ढ्यमाशु दत्त्वा गुरूणां वर पाह्यमुष्मै ॥२३॥

23. *Anytime, anywhere, pray, let me not engage myself in prohibited acts. Give me the mental strength.*

घोरापस्मृतिमुख्यरोगनिचयाहंकारमाराज्जवात्कुर्वाणं
नतलोकरक्षणचणं योगप्रदं सत्वरम्।
देवप्रार्थनयात्तभूतलगतिं धर्मैकसंस्थापनव्यग्रं
शंकरदेशिकं हृदि सदा कुर्वे मनःशुद्धये ॥२४॥

24. *Guru Sankara is bestower of yoga. He is the establisher of dharma. He is the protector from the inimical desires, dire diseases and abhorrent egotism. He is a wanderer all over the earth, in prayer and pilgrimage.*

उद्यद्भानुसहस्रगर्वहरणप्राशस्त्ययुग्वस्त्रधृ-
क्सङ्घ्याहीनशमादिसद्गुणगणैरत्यादरात्सेवित।
श्रीमत्पद्मपदामरेशकरधात्र्याद्यैर्विनेयैर्युत
श्रीमच्छंकरदेशिकेन्द्र चरणालम्बं प्रयच्छाशु मे॥२५॥

25. May Sankara give me the support of his feet. His apparel shines like a myriad rising suns. He is replete with noble qualities, such as restraint. Obedient disciples like Padmapada follow him.

मय्यप्रार्थितमेव ते प्रसरतु व्याजानपेक्षा कृपा
पापानां श्वपचैर्भियापि परया तद्वज्जुगुप्सावशात्।
त्यक्तानां सदनेऽपि तेन महतो स्यात्ते समज्ञा प्रभो
किं रात्रिंदिवपुण्यकर्तृषु कृपाधानेन भूयाद्गुरो॥२६॥

26. Having left your abode, you strike day and night in your merciful evangelical mission. I am most repulsive. I am the vilest of the vile. O Guru, deign to show me mercy.

शुद्धाद्वैतपथस्य पालनकृते पूर्वं त्वया स्थापित-
स्थानेष्वन्यतमस्थशिष्यततिगस्तत्कार्यकृत्यक्षग:।
अज्ञानां धुरि कीर्तनीयचरितो नाद्यापि विद्यालय-
स्तस्मात्स्थनमिदं गुरूत्तम कृपावार्धे त्वमेवाश्रय।।२७।।

27. You have established seats of learning and left a band of disciples for the propagation of Advaitic path. We are ignorant and not so praiseworthy. O best of gurus, you only are our refuge.

यद्वा दुर्मतभेदपाटववतीं मेधां नवोन्मेषिणीं
विद्यामाश्रुतशास्त्रपाठनचणां दद्या द्रुतं चेद्गुरो।
साहाय्यं च सुधन्वपार्थिवसदृग्राजावलेस्तर्ह्यहं
त्वद्दीक्षाबलतो यते यतिपते तत्त्वाध्वसंवृद्धये॥२८॥

28. O ascetic chief! Bestow on us a brilliant intellect to oppose undesirable cults. Give us an ever increasing scriptural erudition and royal support of kings like Sudhanva for the propagation of Advaita tenets.

इति श्रीशंकराचार्यस्तोत्रकदम्बं संपूर्णम्।

Translated by M. V. B. S. Sarma.

॥ निर्गुणमानसपूजा ॥
Nirguna Manasa Puja

ADI SANKARACHARYA

That Sri Sankara Bhagavatpada composed a number of *manasa pujas* (mental worship) to Lord Vishnu and Devi, is well known. But he did not stop with worship of *Saguna Brahman*. He has shown the way also how to worship the *Nirguna* or attributeless, in the following dialogue between the disciple and the guru.

Here the Sivalinga stands for the Atmalinga or the symbol of the Self. And all the 16 *upacharas* or modes of worship are given their Vedantic counterparts. For, although the Self be partless, one without a second, beyond name and form, and infinite, he can be known or realised by a pure and concentrated mind, as the indweller of the heart.

Knowledge being mainly a mental act, the *manasa puja* is most fitted for the worship of and meditation on the attributeless Self. While the introductory questions already show the fitness of the aspirant, the guru's answers mark out once more Sankara's mastership and genius.

Swami Yogananda Sarasvati

The disciple said:

अखण्डे सच्चिदानन्दे निर्विकल्पैकरूपिणि।
स्थितेऽद्वितीयभावेऽपि कथं पूजा विधीयते ॥१॥

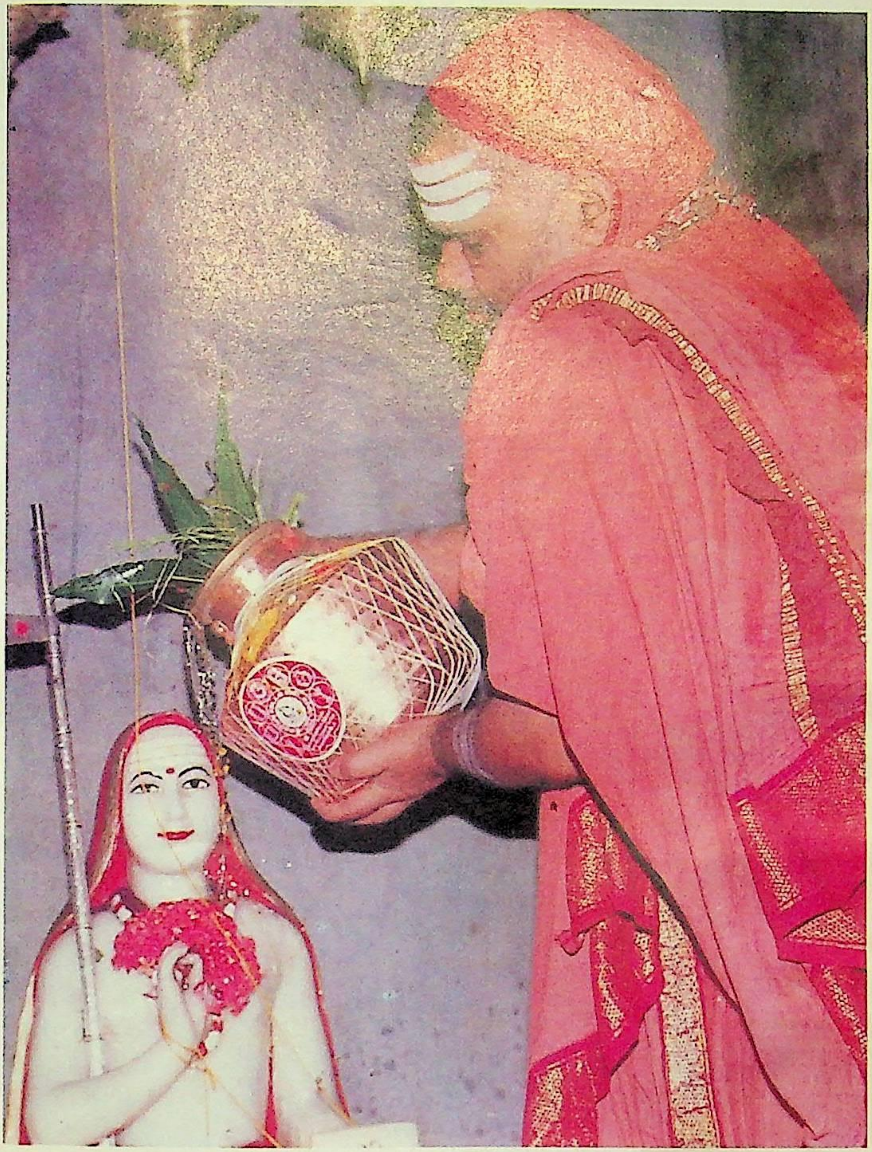
1. *In the indivisible Satchidananda whose nature is only unconditioned, and which is also the non-dual state; how is worship (puja) prescribed?*

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम्।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥२॥

2. *Where is the invocation (avahana) of the Fullness, and the seat (asana) of the All-supporting? How is there washing of the feet (padya), offering of water (arghya) and sipping (achamana) for the limpid and Pure One?*

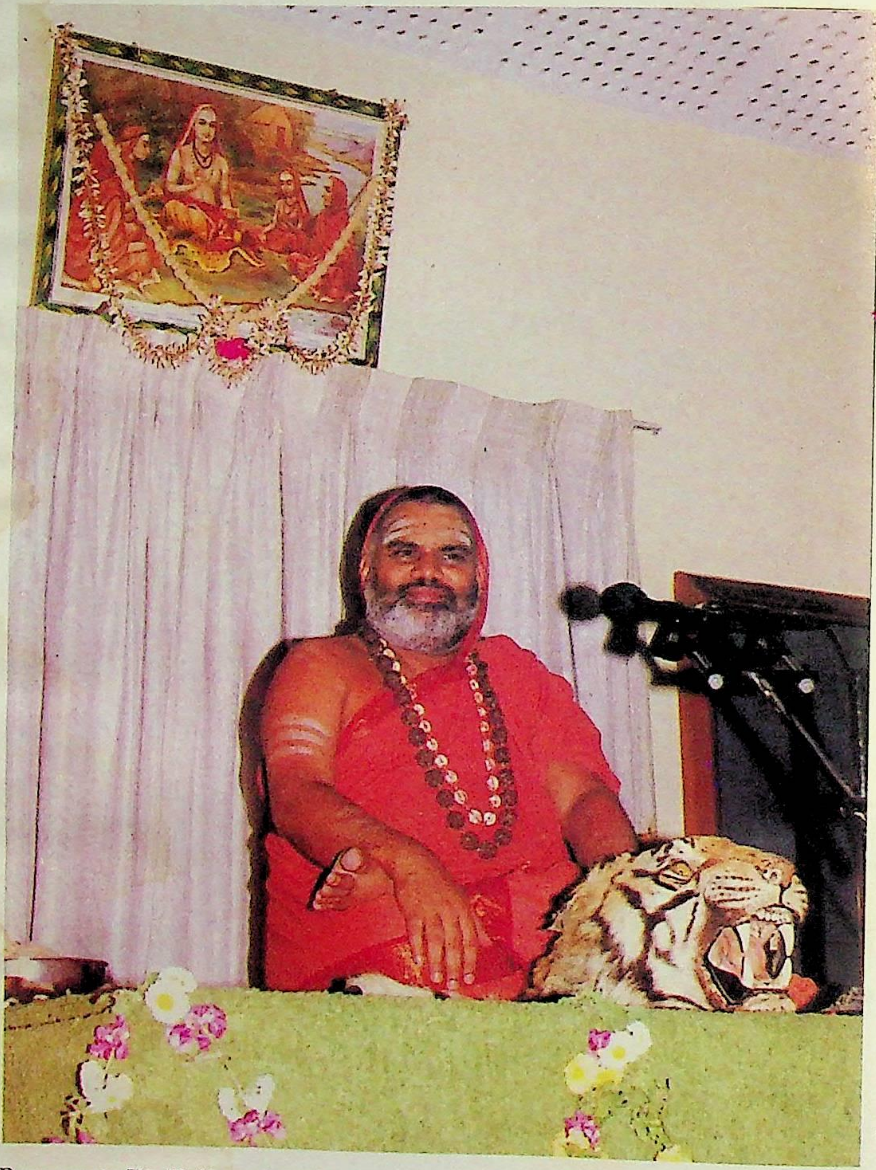
निर्मलस्य कुतः स्नानं वासो विश्वोदरस्य च।
अगोत्रस्य त्ववर्णस्य कुतस्तस्योपवीतकम् ॥३॥

3. *How is there bathing (snana) for the Immaculate, and clothing (vasa) for the Womb of the universe? How is there a sacred thread (upavita) for*



His Holiness performing abhisheka to Sri Adi Sankara at the Sringeri Matha, Coimbatore.

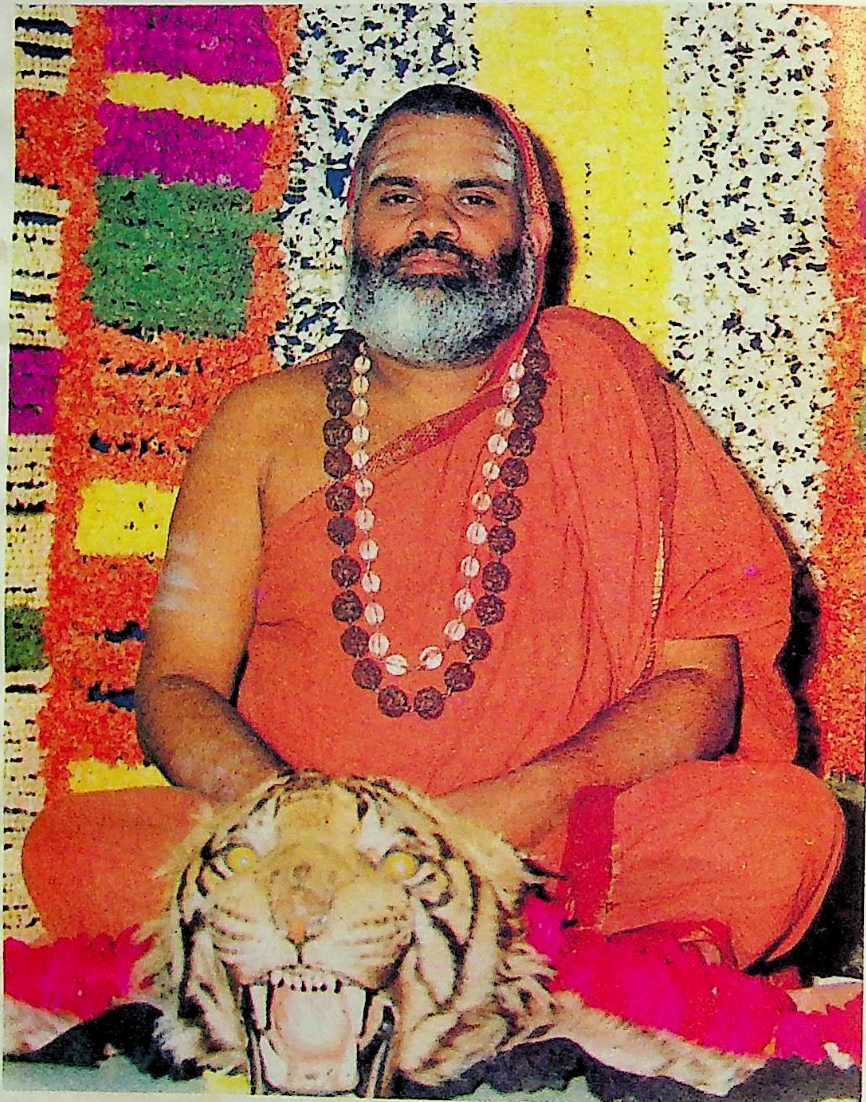
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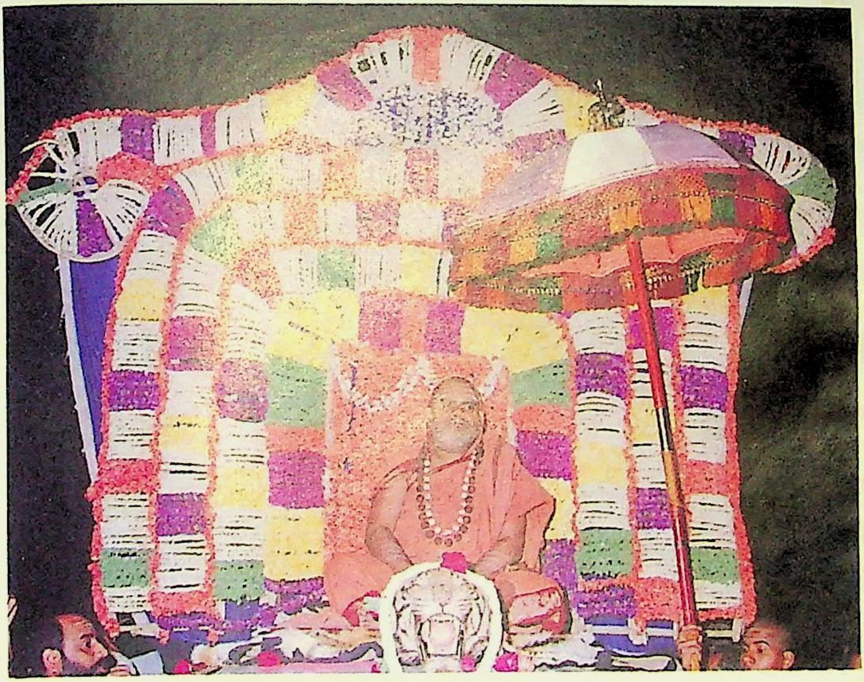
Pranams to His Holiness Jagadguru Sankaracharya of Sri Sarada Pitham, Sringeri.



His Holiness giving darsan after Kumbhabhishekam at Palamadai, Tamil Nadu.



Our pranams to His Holiness Sri Bharati Tirtha Mahaswamiji on his 42nd birthday, April 8, 1992.



Reception to His Holiness on arrival at Bangalore.



His Holiness at the laying of foundation stone of Gurukrupa Vilasa Bhavana of Vidyatheertha Institute of Culture, Mysore, February 13, 1992.



Inauguration of Rajiv Gandhi Kendriya Sanskrit Vidya Pitham at Sringeri by His Holiness Sri Bharati Tirtha Mahaswamiji. President R. Venkataraman was the chief guest.



His Holiness Sri Bharati Tirtha Mahaswami with Swami Dayananda at the Arsha Vidya Gurukulam, Coimbatore, Tamil Nadu.

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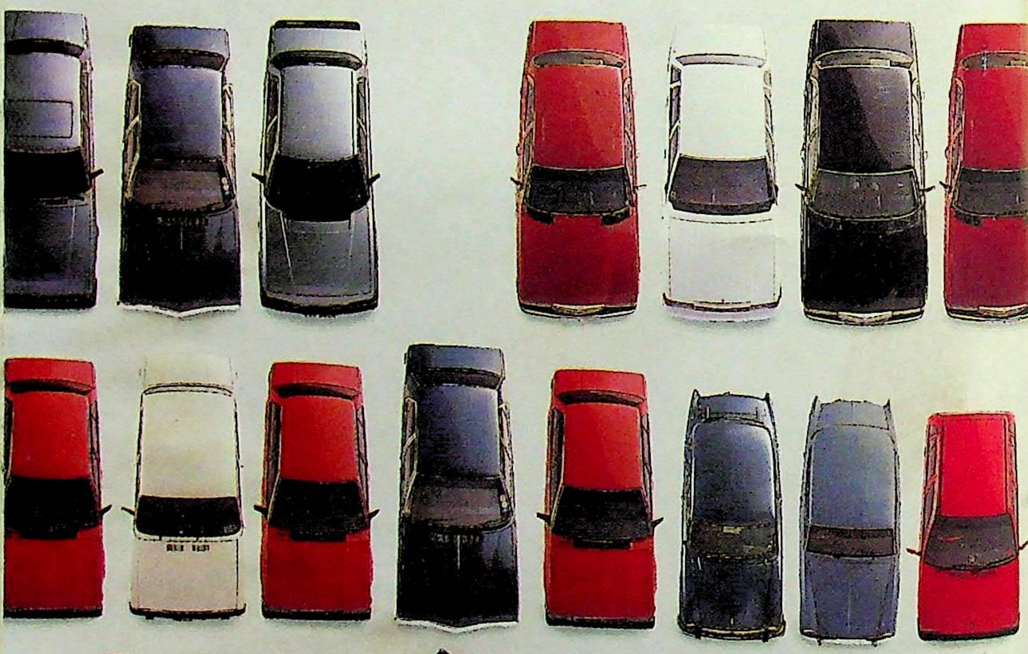
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Him who is without lineage and caste?

निर्लेपस्य कुतो गन्धः पुष्पं निर्वासनस्य च।
निर्विशेषस्य का भूषा कोऽलंकारो निराकृतेः ॥४॥

4. How is there sandal paste (gandha) for the Unattached, and flowers (pushpa) for the Odourless? What is the jewel (bhusha) of the Undifferentiated? What ornament (alankara) for the Formless?

निरञ्जनस्य किं धूपैर्दीपैर्वा सर्वसाक्षिणः।
निजानन्दैकतृप्तस्य नैवेद्यं किं भवेदिह ॥५॥

5. What use of incenses (dhupa) for the Spotless, or of lamps (dipa) for the Witness of everything? What is here the food- offering (naivedyam) for Him who is satiated only with His own bliss?

विश्वानन्दयितुस्तस्य किं ताम्बूलं प्रकल्पते।
स्वयंप्रकाशचिद्रूपो योऽसावर्कादिभासकः ॥६॥
गीयते श्रुतिभिस्तस्य नीराजनविधिः कुतः।
प्रदक्षिणमनन्तस्य प्रणामोऽद्वयवस्तुनः ॥७॥

6-7. How does one prepare betel (tambula) for the Rejoicer of the universe? He whose nature is self-luminous consciousness, that Illuminator of the sun and other stars, who is sung by srutis, how is there for Him the light-waving ceremony (nirajana)? What circumambulation (pradakshina) for the Infinite? What prostration (pranama) for the non-dual Reality?

वेदवाचामवेद्यस्य किं वा स्तोत्रं विधीयते।
अन्तर्बहिः संस्थितस्य उद्वासनविधिः कुतः ॥८॥

8. For Him who is unknowable by the words of the Vedas, what praise (stotra) is prescribed? How is there the ceremony of dismissal (udavasana) for Him who is established inside and outside?

The guru said:

आराधयामि मणिसंनिभमात्मलिङ्गं मायापुरीहृदयपङ्कजसंनिविष्टम्।
श्रद्धानदीविमलचित्तजलाभिषेकैर्नित्यं समाधिकुसुमैर्नपुनर्भवाय ॥९॥

9. I worship the symbol of the Self (atmalinga) shining like a jewel and situated in the heart-lotus within the city of illusion, with the ablutions (abhisheka) of the unsullied mind from the river of faith, always, with the flowers of samadhi, for the sake of non-rebirth.

अयमेकोऽवशिष्टोऽस्मीत्येवमावाहयेच्छिवम् ।
आसनं कल्पयेत्पश्चात्स्वप्रतिष्ठात्मचिन्तनम् ॥१०॥

10. 'I am the One, the Ultimate.' Thus one should invoke (avahayet) Lord Siva. Then one should prepare the seat (asana), that is thinking of the self-established Self.

पुण्यपापरजःसंङ्गो मम नास्तीति वेदनम् ।
पाद्यं समर्पयेद्विद्वान्सर्वकल्मषनाशनम् ॥११॥

11. 'I have no contact with the dust of virtue and sin.' Thus should the wise one offer washing of the feet (padya), that is such knowledge destroying all sins.

अनादिकल्पविधृतमूलाज्ञानजलाञ्जलिम् ।
विसृजेदात्मलिङ्गस्य तदेवार्घ्यसमर्पणम् ॥१२॥

12. One should pour forth the handful of water which is the root-ignorance held from time without beginning. This is verily the water-offering (arghya) of the symbol of the Self.

ब्रह्मानन्दाब्धिकल्लोलकणकोटयंशलेशकम् ।
पिबन्तीन्द्रादय इति ध्यानमाचमनं मतम् ॥१३॥

13. 'Indra and other beings drink only the tiny fraction of a drop from the waves of the bliss ocean of Brahman.' That meditation is considered as the sipping (achamana).

ब्रह्मानन्दजलेनैव लोकाः सर्वे परिप्लुताः ।
अच्छेद्योऽयमिति ध्यानमभिषेचनमात्मनः ॥१४॥

14. 'All the worlds are bathed verily by the water of Brahman's bliss which is indivisible.' That meditation is the ablution (abhishechana) of the Self.

निरावरणचैतन्यं प्रकाशोऽस्मीति चिन्तनम्।
आत्मलिङ्गस्य सद्वस्त्रमित्येवं चिन्तयेन्मुनिः ॥१५॥

15. 'I am the light of Consciousness without any veil.' This thinking is the holy cloth (sad vastram) of the symbol of the Self. Thus should think the wise one.

त्रिगुणात्माशेषलोकमालिकासूत्रमस्म्यहम्।
इति निश्चयमेवात्र ह्युपवीतं परं मतम् ॥१६॥

16. 'I am the thread of the garland of all the worlds which are in the nature of the three gunas.' This conviction is verily considered here as the highest sacred thread (upavita).

अनेकवासनामिश्रप्रपञ्चोऽयं धृतो मया।
नान्येनेत्यनुसंधानमात्मनरचन्दनं भवेत् ॥१७॥

17. 'This manifold world mingled with numerous impressions is supported by me, and by no other.' This meditation is the sandal paste (chandana) of the Self.

रजःसत्त्वतमोवृत्तित्यागरूपैस्तिलाक्षतैः।
आत्मलिङ्गं यजेन्नित्यं जीवन्मुक्तिप्रसिद्धये ॥१८॥

18. With the sesamum-flowers in the form of renunciation of the activity of sattva, rajas and tamas, one should always worship (yajet) the symbol of the Self, for attaining liberation while living.

ईश्वरो गुरुरात्मेति भेदत्रयविवर्जितैः।
बिल्वपत्रैरद्वितीयैरात्मलिङ्गं यजेच्छिवम् ॥१९॥

19. With the non-dual Bel leaves devoid of the triple distinction between the Lord, the guru and the Self, one should worship (yajet) Lord Siva that is symbol of the Self.

समस्तवासनात्यागं धूपं तस्य विचिन्तयेत्।
ज्योतिर्मयात्मविज्ञानं दीपं संदर्शयेद् बुधः ॥२०॥

20. *One should think of His incense (dhupa) as the giving up of all impressions. The wise one should show the lamp (dipa) that is the realisation of the luminous Self.*

नैवेद्यमात्मलिङ्गस्य ब्रह्माण्डाख्यं महोदनम् ।
पिबानन्दरसं स्वादु मृत्युरस्योपसेचनम् ॥२१॥

21. *The food offering (naivedyam) of the symbol of the Self is the big rice pudding known as the egg-universe of Brahma. Do drink the sweet nectar of bliss that is the delightful beverage (upasechana) of Mrityu or Lord Siva.*

अज्ञानोच्छिष्टकरस्य क्षालनं ज्ञानवारिणा ।
विशुद्धस्यात्मलिङ्गस्य हस्तप्रक्षालनं स्मरेत् ॥२२॥

22. *One should remember that cleansing the remnants of ignorance with the water of knowledge, is the washing of hands (hasta prakshalana) of the pure symbol of the Self.*

रागादिगुणशून्यस्य शिवस्य परमात्मनः ।
सरागविषयाभ्यासत्यागस्ताम्बूलचर्वणम् ॥२३॥

23. *Giving up the use of the objects of passion, this is the chewing of betel (tambula) of Lord Siva, the supreme Self who is devoid of the attributes beginning with passion.*

अज्ञानध्वान्तविध्वंसप्रचण्डमतिभास्करम् ।
आत्मनो ब्रह्मताज्ञानं नीराजनमिहात्मनः ॥२४॥

24. *Knowledge of one's own nature of Brahman, most shining, and burning to destruction the darkness of ignorance, that is here the waving of lights (nirajana) of the Self.*

विविधब्रह्मसंदृष्टिर्मालिकाभिरलंकृतम् ।
पूर्णानन्दात्मतादृष्टिं पुष्पाञ्जलिमनुस्मरेत् ॥२५॥

25. *The vision of the manifold Brahman is the ornament (alankritam) with garlands. Then one should remember the vision of the all-blissful nature of the Self, as the handful of flowers (pushpanjali).*

परिभ्रमन्ति ब्रह्माण्डसहस्राणि मयीश्वरे।
कूटस्थाचलरूपोऽहमिति ध्यानं प्रदक्षिणम्॥२६॥

26 'Thousands of Brahma's mundane eggs revolve in me, the Lord, whose nature is immovable and steady like a heap.' This meditation is the circumambulation (pradakshina).

विश्ववन्द्योऽहमेवास्मि नास्ति वन्द्यो मदन्यतः।
इत्यालोचनमेवात्र स्वात्मलिङ्गस्य वन्दनम्॥२७॥

27. 'I am verily worthy of a universal salutation. Apart from my true Self, none is so worthy of salutation.' This reflection is verily here the salutation (vandana) of the symbol of one's own Self.

आत्मनः सत्क्रिया प्रोक्ता कर्तव्याभावभावना।
नामरूपव्यतीतात्मचिन्तनं नामकीर्तनम्॥२८॥

28 The idea of the unreality of duties is termed as the saintly act (sat kriya) of the Self. Thinking of the Self as being beyond names and forms, this is the praise of his name (nama kirtana).

श्रवणं तस्य देवस्य श्रोतव्याभावचिन्तनम्।
मननं त्वात्मलिङ्गस्य मन्तव्याभावचिन्तनम्॥२९॥

29 The hearing (sravana) of that God is the thought of the unreality of things to be heard of. The reflection (manana) of the symbol of the Self is the thought of the unreality of things to be reflected on.

ध्यातव्याभावविज्ञानं निदिध्यासनमात्मनः।
समस्तभ्रान्तिविक्षेपराहित्येनात्मनिष्ठता॥३०॥
समाधिरात्मनो नाम नान्यच्चित्तस्य विभ्रमः।
तत्रैव ब्रह्मणि सदा चित्तविश्रान्तिरिष्यते॥३१॥

30-31. Knowledge of the unreality of things to be contemplated upon, is the deep meditation (nididhyasana) of the Self. Devotedness to the Self by the absence of all delusion and distraction, is named the perfect steadiness (samadhi) of the Self; and not delusion of one whose mind rests on something else. This is called the eternal repose of the mind (chitta visranti) in Brahman itself.

एवं वेदान्तकल्पोक्तस्वात्मलिङ्गप्रपूजनम् ।
कुर्वन्ना मरणं वापि क्षणं वा सुसमाहित: ॥३२॥

सर्वदुर्वासनाजालं पदपांसुमिव त्यजेत् ।
विधूयाज्ञानदु:खौघं मोक्षानन्दं समश्नुते ॥३३॥

32-33 *Thus performing till death or even for a moment this worship of the symbol of one's own Self, which is expounded according to Vedanta, one who is well concentrated should give up the illusion of all bad impressions, as dust from the feet. Having shaken off the mass of ignorance and pain, one attains the bliss of liberation.*

Translated by Swami Yogananda Sarasvati, Kaivalya Ashrama, France.

The Aristotlean Ideal Man

He does not expose himself needlessly to danger but is prepared to give even his life in great crises. His disposition is to do service though he is ashamed to have service done to him. He talks and acts frankly. He is never fired with admiration since there is nothing great in his eye. He never feels malice and always forgets and passes over injuries. He is not fond of talking. He does not speak evil of others, even of his enemies.

His carriage is sedate, his voice deep, his speech measured. He is not given to hurry for he is concerned about only a few things. He is not prone to vehemence for he thinks nothing is very important. He hears accidents of life with dignity and grace marking the best of his circumstances like a skillful general who marshals his limited forces with all the strategy of war. He is his own best friend and takes delight in privacy and is not afraid of solitude.

Such is the superman of Aristotle.

☆

Who is blind? the man that cannot see another world.
Who is dumb? the man that cannot say a kind word at the right time.
Who is poor? the man played with too strong desires.
Who is rich? the man whose heart is contented.

Part Four

Sankara on Discipleship

PREM DASWANI

Based on the Sastras, Sankara has briefly described the qualities needed in a disciple to gain the ultimate knowledge.

The modern student who is interested in Advaita Vedanta as a practical spiritual path will want to observe with care the qualifications demanded by Sankara, who is its classical exponent and a competent spiritual teacher. Sankara says that a spiritual teacher must not be followed if he does not belong to a recognised spiritual tradition (*sampradaya*). The term *sampradaya* has been defined as "acquisition of a science handed down from teacher to pupils in an unbroken line."

The mere possession of a wide familiarity with texts, a capacious memory and a power to recite them do not necessarily qualify one to communicate a traditional science. For if one does not understand them by one's own inner light (*prajna*) one cannot guide one's pupils, being in the position of a ladle, which does not itself taste the broth. Enlightenment is said to spring from hearing the holy texts from one who has himself received enlightenment from another.

Qualities of a Disciple

The means to liberation is knowledge. The contents of the teaching have to be presented again and again until they are firmly entrenched. And the pupil must be one who has grown indifferent to the pursuit of all secular ends and means, who is possessed of inner and outer control and the other virtues, and who has the general qualities laid down in the authoritative works as required for a pupil.

Moreover, knowledge cannot be acquired in any other way but only through a teacher. This is shown by such Vedic texts as, "One who has a teacher comes to know," "the knowledge that has been obtained from a teacher best helps one to attain one's end," "the teacher is a ferry-man, right knowledge is said to be the boat." And there are texts to this effect from the *Smriti*, such as, "Know this: through enquiry and service, those men of wisdom who have realised the truth will teach thee wisdom."


The Big Bang
Brahman

This is perhaps how a 'Modern Vedantin' would describe Brahman But what's the connection between Big Bang and Brahman? Says Fritjof Capra, Physicist :

"... the universe came into being in a highly dramatic event ... when its total mass exploded out of a small primeval fireball. According to this 'big bang' model, the moment of the big bang marked the beginning of the universe, and space and time ... It describes an oscillating universe, expanding for billions of years, then contracting until its total mass has condensed into a small ball of matter, then expanding again, and so on without end"

Says Krishna in the Bhagavad Gita; "At the end of the night of time all things return to my nature; and when the new day of time begins, I bring them again into light Thus through my nature I bring forth all creation and this rolls around in circles of time ... I watch, and in its work of creation nature brings forth all that moves and moves not : and thus the revolutions of the world go round"

See the similarity? The idea of a periodically expanding and contracting universe, which involves a scale of time and space of astronomical proportions, has arisen not only in modern cosmology, but also in Indian philosophy. The vedic seers identified this rythmic divine play with the evolution of the cosmos as a whole. And it has taken the human mind more than two thousand years to come up again with a similar concept.

The teacher may notice from certain signs that the pupil has not assimilated the knowledge. The causes of failure to assimilate the knowledge are transgression of the spiritual law (*dharma*), carelessness in performing actions, lack of a firm theoretical grounding at the outset in the distinction between the eternal and the transient, extreme devotion to worldly cares, pride in one's high caste, and other similar evils.

The teacher should eradicate these causes of failure by prescribing antidotes taken from the Veda and the *Smriti,* and also by indicating such particular courses of special discipline as are not contradictory to the acquisition of knowledge. He should also give sound instruction in avoidance of pride and in other such means to knowledge mentioned in the *Bhagavad Gita,* XIII,7-11.

Requirements of a Teacher

What is the nature of the teacher? He has compassion, sympathy, inner and outer control, power to understand arguments and retain them in his memory, skill in dialectical defence and attack and other such qualities. He is indifferent to enjoyments, whether of this world or of another. He has given up the paraphernalia of ritualistic action. He is without such shortcomings as hypocrisy, pride, deceit, craftiness, trickery, jealousy, untruthfulness, egoism and possessiveness. His only purpose is service of others. His only desire is to promote spiritual wisdom.

Sometimes, after many births, and through the influence of much purity and accumulated merit, the individual receives instruction in the path of yoga from some compassionate soul. The next stage is to acquire the virtues of non-injury, truth-speaking, continence, renunciation of all benefits and the spiritual equipment of inner and outer control and other qualities, along with concentration of the mind in meditation (*samadhi*).

The meditator identifies himself with the Lord and feels, "I am the Self of all that stands unchanged within all creatures. I am not that other illusory self (*maya-atman*), limited by adjuncts arising from nescience." Eventually he sees the entire world-appearance as belonging to himself, the Supreme Lord. When this final stage has been reached, he has gone beyond sorrow, he is saved from the ocean of misery, he has done all that is needful.

Extracts from the book ***Samkara on Discipleship*** *by* ***A. J. Alston****; published in 1989 by Shanti Sadan, London.*

Enjoy the pleasure bestowed on you,
And bear the pain bestowed on you,
Wait patiently for what time brings,
As does the farmer with the fruit.

The Mahabharata

News and Events

President of India in Sringeri

The President of India R. Venkataraman and his wife Mrs. Janaki Venkataraman arrived in Sringeri on March 4 and were accorded a traditional welcome at the temple complex. Mr. Venkataraman had an audience with His Holiness Sri Bharati Tirtha Mahaswamigal soon after his arrival. Later at night he watched the special *puja* offered by His Holiness to Lord Chandramoulisvara at the Narasimha Vana.

The Union Minister for Human Resource Development, Mr. Arjun Singh, the Union Deputy Minister for Health and Family Welfare, Mrs. D. K. Tara Devi Siddarth and the State Minister for Minor Irrigation, Mr. K. S. Mallikarjuna Prasanna were among those who received the President.

On March 5, His Holiness laid the foundation of the Rajiv Gandhi Kendriya Vidyapeeth, describing Sanskrit as the most ancient and beautiful language and appealed to the people to develop love for it. The President spoke at the function and described Sanskrit as one of the important and ancient languages. He said it would continue to remain as a living language for two reasons, because of outstanding classics written in it and spiritual and metaphysical values it contained. He felt Sanskrit could be made easier if its script was reformed by scholars.

The President paid glowing tributes to the efforts made by the successive Sankaracharyas of the Sringeri Sarada Pitham through their erudition to further the cause of Sanskrit. He also recalled the interest and initiative shown by the late Rajiv Gandhi in establishing a Sanskrit Vidyapeeth at Sringeri.

Visit to Bangalore

At a civic reception in Bangalore arranged by the Sri Sankara Math on March 14, His Holiness Sri Bharati Tirtha Mahaswamiji in his *Anugraha Bashana* said : "Although the present situation of the society is not very congenial, there need be no fear about the decay of *Sanathana dharma* in the country. Our *Sanathana dharma* has withstood greater calamities during earlier time. Inspite of onslaughts, our *Dharma* has grown stronger. It is for the individual to cultivate *dharma* in all walks of life. If all in the society were to follow *dharma,* then naturally there will be peace in the society. That is what the *sastras* tell us."

Sri H.S.Gopalakrishna, Secretary of the Reception Committee respectfully welcomed His Holiness to the function on behalf of the citizens of Bangalore. Justice E.S. Venkataramaiah, Chairman of the Reception Committee submitted to

His Holiness an *Abhivandana Patrika*. Later Justice M. Rama Jois, Prof. M. P. L. Sastry, Sri Ramakrishna Hegde, Sri R. Gundu Rao and Sri Aswatha Reddy, Minister, spoke on the occasion stressing the necessity of following *dharma* to remove all the ills that are enveloping the society and also about the glorious heritage of the Sarada Peetham, Sringeri.

Visit to Mysore

H. H. Sri Bharati Tirtha Mahaswamigal arrived at Mysore on February 9. His Holiness was received by the Mayor of Mysore, the two *Dharmadhikaris* and leading devotees and citizens of Mysore.

A welcome address in Sanskrit was presented by Mr. Pathak of the Oriental Research Institute and in Kannada by Mr. R. Anantharamu. Dharmadhikari P. R. Hariharan welcomed His Holiness and explained to the devotees that His Holiness arrived in Mysore for inauguration of the Bharati Bhavana (office complex) and Vidya Vihara (students' hostel) for which foundation stones had been laid by his guru, Sri Mahasannidhanam in June 1989. Mr. Hariharan requested His Holiness to deliver his *Anugraha Bhashana* and declare the two buildings open.

His Holiness explained the great work done by Sri Mahasannidhanam in establishing various branch mathas and temples throughout the length and breadth of India and had directed the construction of these two buildings duly laying the foundation stones. He was inaugurating various projects in different parts of the country that have been completed as per directions of Sri Mahasannidhanam.

On February 10, His Holiness visited Gayatri Shankara Mandira, Bharati Vridhasrama and Veda Sastra Poshini Sabha. In the presence of a large number of devotees, he released the book, "Chandrashekhara Krutiratna Mala" by Sangeetaratnakara R. Chandrasekharaiah. Renowned musician, R. K. Srikantan, explained the salient features of the book.

On February 11, His Holiness visited the Oriental Research Institute and was presented a welcome address in Sanskrit by Mr. Pathak and the Director Mr. Shiva Ganesha Murthy explained the activities of the Institute and Research work and publications brought out by the Institute. His Holiness directed one of the Research assistants, Dr. Nagaraja Rao, to explain the same in Sanskrit which he did. Thereafter, His Holiness blessed the assembly with a speech in Sanskrit.

On February 12, His Holiness laid the foundation stone for the new hostel of Muguru Karnataka Brahmana Sangha and appreciated the efforts taken by the Sangha in providing good, accommodation and educational facilities for a large number of students for prosecuting their higher studies. He blessed the Sangha with a donation of Rs. 10,000/- as *prasadam* from the Mutt.

On February 13, His Holiness laid the foundation stone for the

Gurukripa Vilasa Bhavana at the site in Sarasvatipuram belonging to Vidyatheertha Institute of Culture and blessed the devotees present at the Mutt with *phalamantrakshata* and left for Arasikere.

New Sankara Mutt for Palamadai

At the behest and with the blessings of Sri Sringeri Jagadguru Sri Sannidhanam a Sankara Mutt has been constructed at Palamadai in Tirunelveli District, Tamil Nadu, in a site belonging to the Sringeri Mutt, from liberal donations made by the Asthika public. Set in motion on September 15, 1989, with a *Sri Mukham* from His Holiness Sri Mahasannidhanam of blessed memory, the construction was completed in a short time. This mutt with a hall– 30'X76'--in front with the shrine of Adi Sankara was consecrated by His Holiness Sri Sannidhanam on Friday, January 24, 1992 in the presence of a large gathering of devotees.

In his *Anugraha Bhashana*, after the consecration, His Holiness expressed his happiness that his cherished desire to establish a Sankara Mutt in the village hallowed by the residence of Sri Nilakanta Dikshitar--poet, saint, philosopher and statesman and a leading light of Sankara *sampradaya*- had been fulfilled.

There is a strong emotional link between Palamadai village and the Sringeri Mutt. Sri Appaya Dikshitar, a famed composer himself, had given to his grand nephew Neelakanta Dikshitar a *lingam* of Sri Chandramoulisvara and an icon of Sri Mahaganapathi in *panchaloha*. Later, they were given to the Sringeri Sarada Mutt.

The Yaksha asks:
What, O King, is said to be knowledge?
What is the highest compassion?
What is referred to as straightforwardness?
Who is the foe invincible to man?
What are the endless desires?
What is said to be goodness?

Yudhisthira answers:
Knowledge is the perception of the Truth.
Compassion consists in desiring happiness to all.
Straightforwardness is equality of mind towards all.
Anger is the most invincible foe.
Covetousness is the endless desire.
Goodness is seeking the welfare of all beings.

From Yaksha Prasna

Book Review

Sri Dakshinamurthy Stotram (A study based on *Manasollas*. and *Tattvasudha*). Author: D. S. Subbaramaiya. Published by Dakshinamnaya Sri Sarada Pitham, Sringeri 577 139. Vol. I, PP. XXXVI+722, 1988; Vol.II, PP. XXIV+593, 1990. Price Rs. 300.00.

The *Dakshinamurthy Stotra* of Sri Sankaracharya enjoys a unique place among the minor works of the Acharya. Not only is the deity of the hymn identified with the Acharya himself, but every teacher of Vedanta is stated to be the embodiment of the deity. The hymn has further become a part of the invocatory and benedictory verses recited during the study of the Acharya's commentaries. Although its authorship is disputed, a recent stylometric study by Gussner has come out in its favour.

The hymn is commented upon in Sanskrit by Sri Suresvara and Sri Svayamprakasha Yati. It has been frequently translated into regional languages. A translation of the work along with the *Manasollasa* into English by A. Mahadeva Sastry appeared at the beginning of this century. Other translations into English are also available. But none of them is as scholarly and elaborate as the present one which is primarily not a translation but a commentary in English.

Although this book is based on the two Sanskrit commentaries, the author makes extensive use of the Upanishads, the commentaries of the Acharya, and later Advaitic works, such as the *Panchadasi* for purposes of elucidation. It does not confine itself to a mere exposition of the text but sets out to discuss the Advaitic position with reference to that of other systems like Buddhism and in the light of modern science too. In addition, it offers many original insights. The analytical statement of the contents indicates the wide range of topics discussed and the methodical treatment of the subject.

The author was a reputed Professor of Physics in the Bangalore University, renowned for his wide and precise scholarship, keen analytical powers and an enviable gift for lucid exposition. Highly respected for his austerity and integrity and deeply loved for his personal concern for the students, he was quite a legend in the academic circles during his lifetime. He had studied the original Vedantic works under some of the foremost pundits of the day and led a simple and austere life after retirement teaching Vedantic texts to earnest students.

The complete hymn with an English translation is given at the beginning of the work. This is followed by a detailed commentary on each stanza. Although the eighth stanza is taken up for discussion after the first, for reasons not stated, the ninth is omitted and the tenth is summarily treated in the commen-

tary on the seventh. The author shows how the hymn follows the structure and summarizes the content of the *Brahma Sutras*, thus constituting a useful digest of the Advaita Vedanta. This he does with cogent exposition supported by a wealth of quotations from original Sanskrit works, which speaks of his wide reading and thorough mastery of the subject.

Although the Sanskrit quotations are translated into English, some of the technical terms, for example *kalpana* and *pratikalpana*, are not. A glossary of such terms might have been provided at the end of the work. While Islam and Christianity are drawn upon to provide paralells to the Advaitic experience, the nature of reality and of perception according to Advaita is discussed in the light of modern science (Vol.I, P.651-3; Vol. II, P. 67-76).

A noteworthy feature of the book is that, while other modern books follow modern methods of presentation, this follows the traditional orthodox method which prefers philosophical justification to historical interpretation. For those who are not acquainted with the traditional method, the present work presents a very good model. The work is well produced and the price is moderate at the present publication costs. On the whole, it may be unhesitatingly stated that the present work is a good introduction to the Advaita Vedanta as it is traditionally held and deserves an honoured place among the modern expositions of the Advaita Philosophy. It may be recommended as a useful primer for any serious student of Advaita philosophy.

Prof. N. Balasubramanya

Who's Who in Yoga and Ashrams--World-wide

Editors: Yogashiromani Yogarshi Dr. Swami Gitananda and Yogamani Meenakshi Devi Bhavanani. Publishers: Satya Press, International Centre for Yoga Education and Research, 16/A Mettu Street, Chinnamudaliar Chavady, Kottakuppam-605 104 (Tamil Nadu). Pages 400. Price: Rs. 500. 1991.

There has been a growing awareness about yoga way of life all over the world. This volume is, therefore, a welcome addition to the Yoga literature. As the title indicates, this is a directory of the members of the Vishwa Yoga Samaj, who had assembled at the third Dicennial Convocation held in January 1989 at Kottakuppam, the international headquarters of the Samaj. It also contains a Report of the International Conference on Bio-medical Literary and Practical Research on Yoga, held in July 1991. Apart from being a directory, the volume also contains valuable articles touching various aspects of Yoga culture.

The introduction deals with history, objectives and scope of Vishwa Yoga Samaj. Dr. Swami Gitananda narrates the birth of Yoga movement in India and its spectacular growth during last 30 years. The movement has now spread all over the world. Swami Gitananda had organised the first convocation in

April 1972 in Pondicherry which was attended by a large number of luminaries in the field of Yoga. The message of Yoga continued to spread during the following decades and the second convocation was held in June 1981 and the third followed in January 1989. Each subsequent convocation surpassed the earlier one, in its contents and attendance. The present volume is the souvenir of the third convocation.

Dr. Gitananda and Smt. Meenakshi Devi are the most dynamic duo in Yoga today. Dr. Gitananda is the Director of Yoga Education and Research at the International Centre for Yoga Education, Pondicherry. Smt. Meenakshi Devi is Dr. Gitananda's life partner and both of them run this unique institute in the service of Yoga. Both have travelled widely and have a large following in many countries of the world.

The volume contains four sections. The first one running over 106 pages is abundantly illustrated and gives a graphic picture of the events that took place at the convocation. The second section of about 164 pages contains valuable articles by a large number of Yogacharyas and the topics are various. Thus we have, 'The Body as a Work of Art', 'The Dance of the Divine', 'Yoga and Scientific Research' by Meenakshi Devi. Yogacharya B.K.S. Iyengar narrates his own experiences in Yoga under the title 'How Yoga Transformed me.' Swami Gitananda also has a number of articles in this section, dealing with various aspects of Yogic life. Sri M.S. Vishwanath's article on 'Yoga Asanas in Sporting Competitions on Global Levels' makes also an interesting reading and is worth taking note of.

Section III contains the names and addresses of all those who attended the convocation and also the addresses of Yoga Institutes in various countries. This information will be valued by all those who would like to seek guidance in their pursuit of yoga. Section IV contains 'Felicitations and Greetings' received for the Convocation.

The volume also incorporates a few more articles having a bearing on Bio-medical practical research in Yoga. The volume is more than a directory and those interested in Yoga movement all over the world will value it as a useful document for preservation and reference.

Responsible Leadership in the Gita

Author: Narayana. Publisher: Foundation for Integral Management, 24 B, Ambalal Doshi Marg, Bombay 400 023 First Edition, 1992 Pages 56. Price: Rs. 90/-

This small book of 56 pages contains some of the sayings in the *Bhagavad Gita*, which very clearly lay down certain principles of right behaviour in managerial leadership. These should be absorbed in one's character. This will make one an ideal man. In other words, people will look upon him as one to be followed for self-upliftment.

The stanzas selected from the Gita reveal Lord Krishna's wisdom and the author explains the same in

the modern context. The book opens with Krishna's exhortation: *Klaibyam ma sma gama partha* on which the author comments that a responsible leader boosts the morale of the followers of his team. In elucidating Stanzas 21-22, Ch. III of the Gita, the author points out Krishna's quality of leadership by setting his own example. He also eulogises devotion to duty. A leader should never confuse his followers. This has been set in the Gita (III-6) when Krishna says that *na buddhibhedam janayed.* He adds that a leader should uplift the followers by persuasion and encouragement.

We generally know the contents of the Gita, but little do we know that these teachings are helpful in settling our day-to-day conflicts. The author has lucidly explained the application of the age-old wisdom. He has done this with economy of words and the message is cogent. The reading will refresh all those who will care to go through the book.

Dr. N. B. Patil

☆

Sankara and Alexander

Sankara lived for just 32 years. But, during the brief span, he did the work of several long lives. His powerful mind, piercing intellect, rich personality, ceaseless activity and stupendous achievements were so astounding that he left an indelible impress on the minds and thoughts not only of his contemporaries but also of the succeeding generations, and it is very much in evidence even today. In fact, his name and fame, and profound thoughts and amazing organizing power, bid fair to influence the lives and work of many, many more generations to come. Verily they are immortal.

History provides another outstanding personality, Alexander the Great, who also died when he was 32. One is struck with the polarity of power that existed in these two outstanding personages. One was the son of a King, able, strong, powerful and thorough; the other the son of a humble, pious Brahmin who did not possess any worldly wealth or power worth the name. Yet, what a world of difference! One was the monarch of what mortal eyes could survey--men, wealth and territory; the other the monarch of the mind, heart and spirit of men, too subtle for mortal eyes.

Why was the success and impact of one ephemeral and the other eternal? The answer lies in the motivating forces behind the careers of these two great men. One was fired by the ambition to become the temporal leader of people and the ruler of the mundane world; the other was imbued with the divine compassion which exerts in the direction of providing enlightenment to the ignorant and suffering humanity and blossomed as a moral leader, a mentor of mankind and the spiritual ruler of the world. The former exemplified the success of physical power, which is transient; the latter typified the triumph of soul-force, which is undying, everlasting. One became a world conqueror for a brief time; the other a world teacher (*jagadguru*) for all time.

S. Ramakrishnan

CHILDREN'S CORNER

Saints of India

Saint Janabai

Seven hundred years ago, the temple of Panduranga or Vithala in Pandharpur was the centre of Maharashtra's greatest wave of religious thought and unsurpassed devotion as scores of saints simultaneously blessed the land.

One such unique saint was Saint Janabai, who was born to a low-caste named Dama, who lived in Gargakhed by the river Godavari. She did not stay there long as her father had a dream in which he was commanded to offer her in service to the house of Damasheti, a tailor of Pandharpur and father of the great saint Namdev. Janabai was accepted in the household, treated as a daughter and taught to help in the daily chores.

As she grew, she came more and more under the influence of Namdev and other saints, such as Jnanesvar, who regularly visited the place.

Her devotion to God increased day by day. Her longing for God became so intense that she forgot all about her tasks. The winnowing basket would remain idle on her lap while tears coursed down her cheeks. While she washed clothes and cleaned pots, she would cry for the Lord, "Alas, without your blessed face and the sight of your hallowed feet, O Vithala, my life is spent in vain!"

The grinding stone would halt, but the weeping wouldcontinue and helpless little Jani's tears would flow on and on. She would weep for the Lord day and night. "O Vithala, why don't you come? Why do you tease me so? My patience is at an end. Jani waits for you, O, when shall I surrender myself at your lotus feet?" Sometimes, Janabai would look upon the Lord as her mother, sometimes as friend.

Such devotion was due for its reward and at last little Jani was graced by the vision of the Lord. Now she sang in ecstasy, "Thanks be to the Lord full of mercy! Thanks be to Namdev and Jnanesvar, for I have seen their hallowed feet. The servant of Namya has been blessed, as the Lord came to her."

From then on, Janabai's life became full of bliss. Lord Panduranga came and went and often joined her at the grinding stones. With tears of joy, the young girl allowed the Lord to place his hand above hers on the wooden axle and help her turn the round stone, pushing the grain with the other hand into the grind.

Jani sang whole day while going about her duties, with overflowing bliss. While she swept, the Lord carried the refuse in a basket; when she cleaned the grain, He helped her do it speedily. Henceforth Jani's life was woven into that of Vithala, Panduranga. Now she sang in ecstasy, "I eat God, I sleep in God, I breathe God, I feel God, I speak God, I give God and take God."

But little Jani's trials were not at an end. God has ways of testing his devotees, even should they be merely young girls like Jani.

He has also ways to prove at the same time that true devotion never looks back on fear or doubt and knows no weakness.

Vithala having blessed her one night by appearing in her room to help her grind rice, felt hot and discarded his costly shawl and jewel garland. When he left, however he "forgot" his shawl and ornaments and wore instead the patched quilt of Jani.

One can imagine the consternation and commotion that followed the next morning when the priests on opening the shrine door found these items missing. They were shocked to discover a patched quilt on the blessed Lord's shoulders.

A long search led them to Jani's room where his missing ornaments were discovered. Namdev alerted by the noise in his house understood immediately the trick God had played on little Jani. Despite his pleas that she was innocent, Janabai was dragged to the local ruler's court. The horrified priests created such shouting and ado that little Jani was found guilty and was condemned to die on the shula. The shula is a long pointed steel pillar on which the condemned were impaled to meet a swift but painful death.

The young girl's heart froze in terror and she called on her Lord, "O Lord, you are my everything! Why are you so slow in coming. Just show me your face, and I shall ask nothing from you again!"

God was pleased and embraced little Jani. "You are always by my side," she said much relieved, "I do not fear."

When the guards brought her to the place of execution her eyes met the gleaming shula, sparkling in the sunlight.

It was true. She was not afraid now that her Lord stood by her side.

To the astonished gaze of the crowds the whole shula dissolved into water and so did the sharp swords of the guards. Everyone gasped in wonder.

Janabai fell at the feet of the Lord in gratefulness. Namdev and others exulted. Jani was carried away in procession, everyone seeking her blessings.

"She deserves diamonds, jewels and the finest clothes", cried the priests, "the Lord did right to leave these with her."

Janabai's songs are simple and beautiful, blossoming in tender feelings of love and reaching the depth of soul-stirring fervour. They exemplify the true love of a simple heart.

As far as women poets of Maharashtra are concerned, she ranks second after Muktabai, the young sister of Saint Jnanesvar.

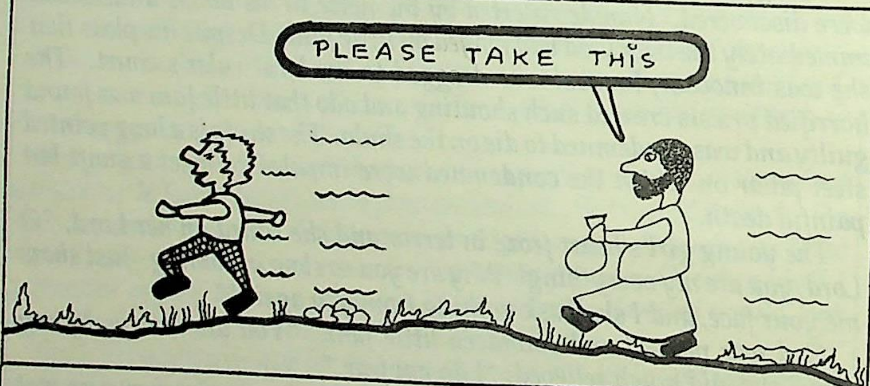
Children in Maharashtra still learn to recite Janabai's abhangas with joy as they are the sincere outpourings of a young child given to the service of the Lord.

See God in All

Pavahari Baba (19th century) was a very great saint.

One day a thief broke into his ashram. But when he saw the saint he became frightened and fled, leaving the things he had stolen in a bundle behind.

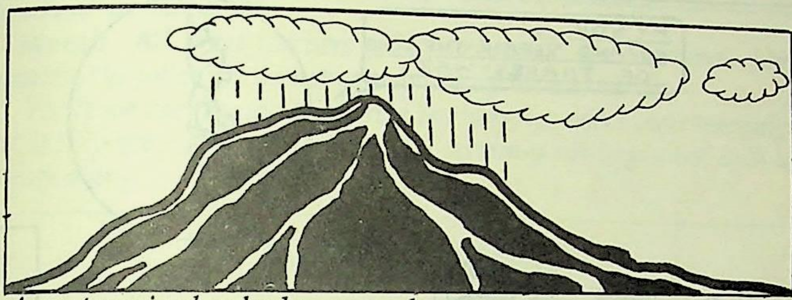
The saint, however, picked up the bundle and ran after the thief. Afraid of being caught the thief ran faster and faster. But ultimately the Baba caught up with him.



Imagine the thief's surprise when the saint laid the bundle at his feet, and with folded hand and tearful eyes told him, "O Narayana, forgive me for intruding! Please accept these things which belong to you and not to me."

The saint's spiritual realisation made him actually see the Lord in all beings, even in the thief.

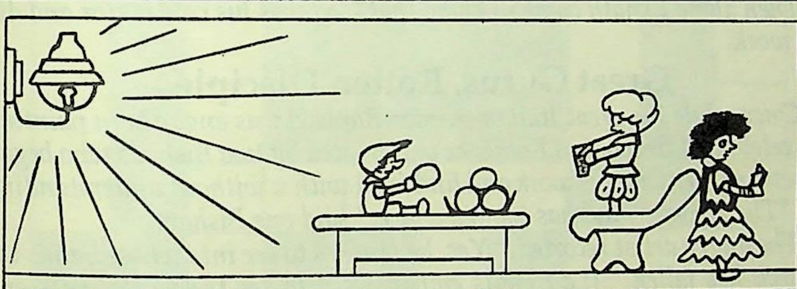
Moral: *We should see God in everyone--even in the worst of sinners. Only he who sees the Lord in all, is a God-realised being.*



As water rained on broken ground runs away among the mountains, so he who beholds separate natures (i.e., sees many in one) runs hither and thither after them.

Katha Upanishad

GOLDEN WORDS



A lamp, which lights up the whole room does not require another lamp to light it up. Similarly the Atman, being consciousness itself, illumines the whole cosmos, it does not require any other instrument to illumine it.

Adi Sankara

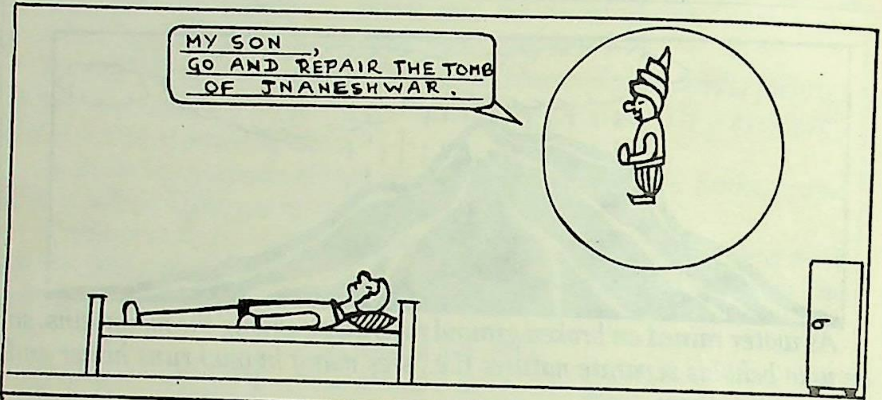
God Will Do Anything for His Disciple

God appeared in a dream to Eknath and asked him to go and repair the tomb of Jnaneshwar.

When Eknath went there accordingly, he found a contractor ready to do all the work and take payment at the end.

The contractor opened a big account in which all expenses were entered with the name of all the workers and wages paid to them.

Everything went on systematically and soon the repairs were com-



pleted. Eknath had only to look into the accounts and settle the dues of the contractor.

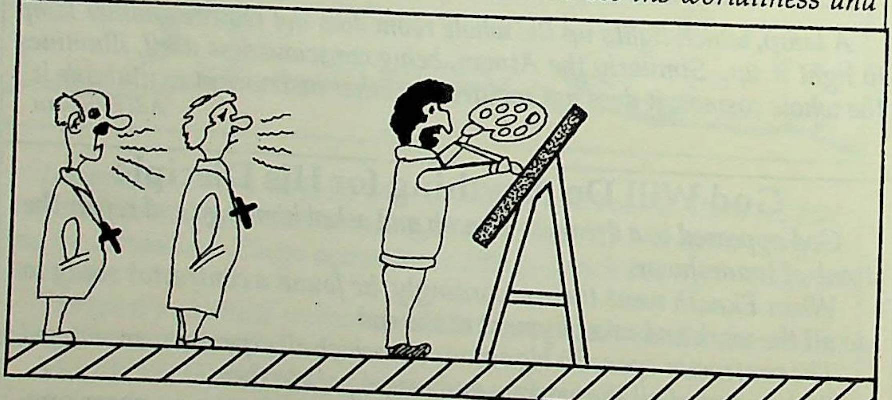
Then he discovered that the contractor and the big account book had vanished.

Then alone Eknath came to know that God was his contractor and did the work.

Great Gurus, Rotten Disciples

Once while the great Italian painter Raphael was engaged in painting his celebrated frescoes in Rome, he was visited by two Bishops who began to severely criticise his work and find fault with it without understanding it. "The Apostle Paul has too red a face," said one Bishop.

The angry artist retorted. "Yes, he blushes to see into whose hands the church has fallen." (i.e.) He is embarrassed to see the worldliness and



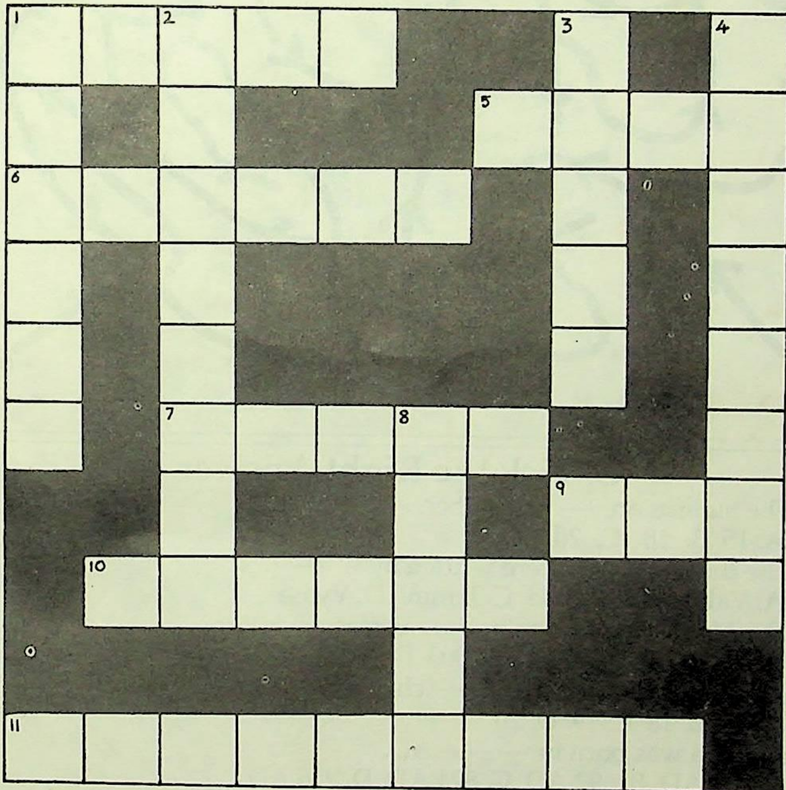
defects of his followers).

Moral: *All great teachers point the way to the Supreme. Unfortunately the followers do not care to live up to their ideals.*

While we use the names of great teachers, we reject their teachings.

If they revisit the world, they will certainly not be pleased with what we are doing.

A. CROSSWORD

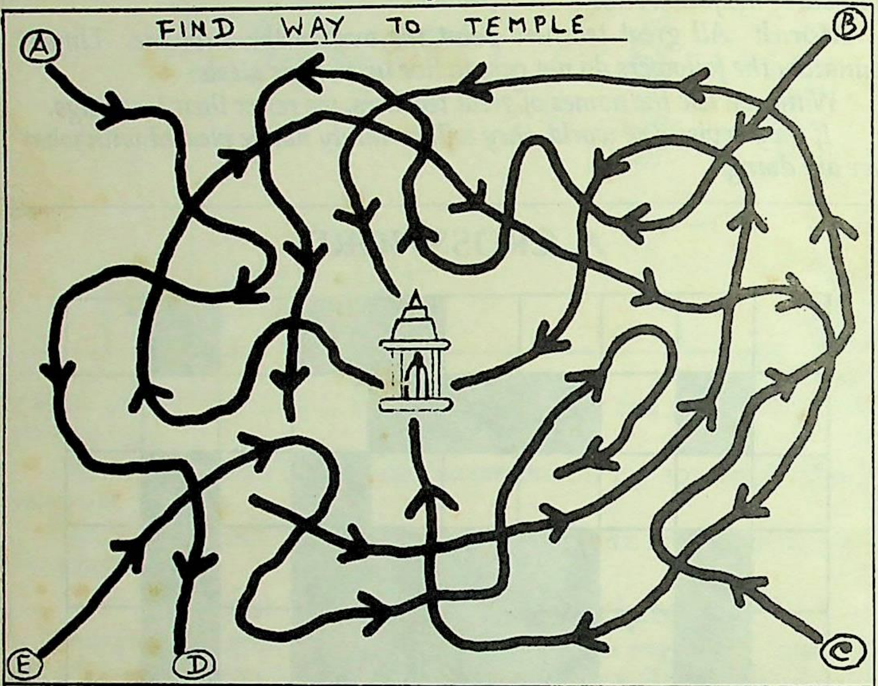


Clues:

Across:- 1. A saint 5. Avatar of Vishnu 6. A goddess 7. Tamil poet saint 9. Iswara 10. Character of Ramayana. 11. Major Sanskrit work of Kalidasa **Down**:- 1. A god 2. Place of pilgrimage 3. Vehicle of God 4. Character of Mahabharata 8. Aim of life (bliss).

Answer on next page.

B. Find Way to Temple



C. Tick the Right Answer

1. The *puranas* are ---- in number.
   A. 15 B. 18 C. 20 D. 24
2. The *Brahma Sutras* were written by --------.
   A. Valmiki B. Kapila C. Jamini D. Vyasa
3. The *Mahabharata* contains ----- verses.
   A. 16,000 B. 20,000 C. 24,000 D. 30,000
4. The *Gita* is divided into ------- chapters.
   A. 17 B. 18 C. 19 D. 20
5. Sankara was born in --------- AD.
   A. 788 AD B. 692 AD C. 824 AD D. 956 AD.

Answers: A. Crossword

Across: 1. Vyasa 5. Boar 6. Shakti 7. Appar 9. God 10. Bharat 11. Meghadut. **Down:** 1. Vishnu 2. Amarnath 3. Mouse 4. Draupati 8. Anand.

B. C.

C. 1. B, 2. D, 3. C, 4. B, 5. A.

REFLECTIONS ON THE SELF & SOUL

All things find their final place in their inmost Self, the spirit: earth, water, fire, air, space and their invisible elements; mind, reason, the sense of 'I', thought, inner light, and their objects; and even life and all that life sustains.

